

THE CONGREGATIONALIST

Boston Thursday 26 September 1895

THE SINGLE NOTE

*I*N that vast symphony of instruments
 That give meet praise unto the soul of things,
 Uplifting men upon the viewless wings
 Of faith and hope and spirit evidence;
 Born in the heart and rising skyward whence
 All inspiration cometh—brass and strings
 Harmonious blended, till the rich air rings
 With major triumphs and with joys intense:
 How blessed even a single note to make
 Of music, in itself unmarked and lowly,
 But, merged with others, meaning full and sweet,
 Glad to be hidden for the sound's dear sake,
 Humble yet precious, since it doth complete
 A composition grand and high and holy.

Written for The Congregationalist by
 RICHARD BURTON

THE GROWTH OF RITUALISM.

The large and enthusiastic audience which greeted Dr. Reuben Thomas last Monday morning showed not only the deep interest of Boston ministers in his subject, but their personal regard for the speaker as well. He was facetiously introduced as a "good English Yankee," and spoke in substance as follows:

Ritualism has its hold in priestly rather than pastoral churches, yet the ritualistic movement is confined to no one church, while it strongly affects all. Ritualism has been defined as "the employment of symbols in divine worship according to a recognized or traditional system." Its advocates cite Scriptural authority for their forms of worship, even claiming that Christ performed ritualistic acts when he anointed the eyes of the blind and washed his disciples' feet. Some go so far as to believe that the cloak Paul left at Troas was the ritualistic vestment, the parchments referred to being the liturgy of the apostolic church.

Symbolism in itself is not wrong. All nature is a ritualistic expression of something greater than itself. Poetry is an attempt to ritualize language. Our own public services are not always conducted with such decency, order and reverence as to commend them to worshippers possessing spiritual refinement. But we have only to realize that the divine presence is a fact and that to bring man and

God together is the highest thing possible to do and there will be decency, order and reverence in worship.

Why is ritualism not helpful to spirituality? Because it is an anachronism. It is a revival of Jewish and pagan ideas. Romanizing the church is Judaizing the church, and ever since the time of Christ the exclusive, unbrotherly spirit of Judaism has been the greatest foe of the Christian Church.

But is it not possible that Congregationalists err as far in the other direction? Ritualism has so overlaid ideas with drapery as to conceal rather than unfold them; but some minds need a medium of expression. The objection to ritualism is that it is the attempt to dominate the present by the past. In the New Testament it is not the ministry but the church itself that is the holy priesthood. Our churches need more of Christian rather than pagan ritualism. Whenever worship fails to appeal to every part of a man's nature, it is defective. If the intellect, reason and conscience are provided for, but not the affections or the imagination, there is a great lack. If we are to save this generation from being ecclesiasticized into Jewish and pagan ideas, we must so enrich and elevate our service as to leave no part of the nature untouched and unvitalized. Congregationalists have not outlived their polity, but they have failed to live up to it. No church is so calculated to be

called high church as the one that recognizes every church as a priesthood—that goes back beyond the fathers and the apostles to Jesus Christ himself.

Dr. Nehemiah Boynton said that one of the crying needs of Boston Congregationalism is that the service be so enriched in spiritual character as to interest and charm the young people of today. Our Puritan fathers and mothers were trained to a severely simple form of worship, and that continues to meet their spiritual needs. But the sons and daughters desire an ample and elaborate service, and that is why Trinity and so many other churches today are full of Episcopalized Congregationalists.

Dr. Patrick pleaded for a uniform order of service; and Dr. Robbins of the Iowa Band, who has preached fifty-two years at Muscatine, was introduced, and spoke some cordial words which warmed the hearts of loyal Bostonians.

Rev. Nathaniel Butler, Colby, '73, will become president of his *alma mater* in January.

HOME MISSIONARY FUND.

We acknowledge the additions below to our Home Missionary Fund. Further sums can be used to the best advantage:

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Volume LXXX

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Number 39

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SO intimately associated with the life and growth of the churches do we consider their representative religious journal that we do not hesitate at the opening of another season to call attention to the part which pastors may have in extending the circulation of *The Congregationalist*. They are the natural channel of our approach to their people, and while we would not lay upon busy men any considerable extra burden, we would remind them that it is in the interests of securing for themselves a more intelligent and efficient body of workers that we bespeak pastoral co-operation just at this time. Already we are receiving many intimations from our ministerial friends of their desire to see the paper more widely taken throughout their parishes. If others who are similarly minded will put themselves in communication with this office, we shall be glad to indicate how they can be of special service in furthering the desired end without personal trouble to themselves.

We are fully convinced that it would be in the interests of economy as well as of efficiency for the American Board to have sufficient secretarial force to keep one of its secretaries most of the time in the field. No business firm with agencies and property in many lands would be content to allow many years to pass without any personal inspection of its work by members of the firm. It is not possible fully to understand the conditions and relative claims of different fields by correspondence with those who are acquainted with only one field. Sympathy between missionaries and the home office would be greatly promoted by visits from the secretaries, and missionaries would feel greater assurance that their needs were appreciated and their plans promoted. Our own recent personal inspection of some of the missions has strengthened this opinion into a decided conviction. We commend to the attention of members and friends of the Board what a returned missionary says on this subject on another page. Personal knowledge of the whole field on the part of some of those in the home office is imperative in order to the most economical and fruitful administration of the affairs of the Board.

The majority of crimes are charged, and we believe justly, to strong drink. But the

inference that if strong drink were abolished crimes would cease is utterly misleading. The country most prolific in crime is Turkey, where crime runs riot in a carnival of diabolical cruelty. Turkey has had a prohibitory law, well enforced, for 600 years. To stop one kind of wickedness, especially so great a one as drunkenness, is a work which may well absorb the energies of some reformers. But that alone will not make bad men good, nor keep a nation from sinking into barbarism. The transformation of society is a work far greater than that, and when a man aims at that only, or chiefly, he is apt to misjudge and condemn those whose co-operation he seeks and to hold himself aloof from them. The Woman's Christian Temperance Union has been criticised for attempting so many things instead of confining itself to the one object for which it was organized. But it could not have continued and increased for twenty-five years without embracing in its efforts all reforms that affect human character. Miss Frances E. Willard, in an admirable little book, *Do Everything*, has fully justified the broader policy and shown that, in order to stop the curse of drink, society must in all things be made new.

Much in the way of suggestion can be gleaned from our broadside this week on the church prayer meeting. Unsatisfactory as this institution is in some cases, it yet appears from our correspondence that many prayer meeting rooms are still the places to which Christians bring their desires and their spiritual experience, and from which they take away strength for life. The suggestions of better preparation, more frequent prayers, a moderate infusion of the element of Bible study and of instruction in Congregational polity are all well worth considering. As the members of the Y. P. S. C. E. pass from their own to the church meeting we ought to expect the latter to become more animated and profitable.

It is necessary to the protection of society in this nation that individual murderers should be punished. Is it necessary to the protection of nations that governments which live by murder and for murder should be punished? Victor Hugo said, "A man is killed in Paris: it is a murder. The throats of 50,000 people are cut in the East: it is a 'question.'" So long as it is only a "question," when the Turkish Government authorizes the murder of 10,000 Armenians and Macedonians and the barbarous torture of many thousands more, so long will crime be emboldened and cruelty encouraged in all nations. England and America suffer with Armenia and pave the way for further suffering to themselves and their children while they stand by and watch this brutal bully, Turkey, torturing women and children, murdering inoffensive men, wiping out villages and towns, and content themselves by considering these barbarities as a "question."

Every student must make his own methods of preserving the fruits of his study for future use. He will usually make a failure of attempts to imitate the methods of others. But the knowledge he has gained is his literary capital, increasing in value every year if wisely treasured. He will find that its exactness will elude him if he has not the habit of making notes easily accessible. Many a minister who seldom turns to his old sermons has volumes of note books at hand which he regards as beyond price. Especially valuable are illuminating expositions of Bible passages which have come in the ordinary course of study. Prof. A. B. Bruce said in an interview which we recently published, "I find that now with less strength I can do far more work in a day than I did as a young man, simply because I make a more diligent use of my opportunities." Doubtless he might have added that he had learned how to make wise use of the work of other years, and therefore could accomplish much more with less effort than when he was a young man. *The Interior* truly remarks that the dead line of fifty is disappearing with ministers who realize that their competition with young men is much greater than it used to be and compels them to work harder.

WHOSE BUSINESS IS IT?

A Congregationalist lately remarked: "I don't care anything about the denomination. I am interested in all denominations. I am a Christian." It was plain that he did not intend to depreciate his faith. He meant to show that he was built on a larger plan than that of the average Christian. Was he?

We believe that we should do a great service if we could convince all Christians that, in entering a denomination, they assume a definite responsibility; and not to the local church only, but to all the churches with which they enter into contract to do their Lord's business. We want to put some simple, practical questions to our brother who does not care for his denomination, and we should like to receive some plain answers to them from any or all who are of his way of thinking.

You believe, no doubt, that there was a sufficient reason why Congregationalists came to be an organized body of believers. You recognize the fact that we have an honorable history, have done some worthy service for mankind, and have undertaken a business which has become world-wide and in which many of our partners are so placed that their work will fail if we neglect our part of it. Have we, then, any responsibility to our denomination which we cannot honorably ignore? Have we Congregationalists in Boston, for example, any interest that, in this ancient stronghold of Congregationalism, it should retain and increase its prestige? Is the growth and unity of all our churches of more value than the temporary success of any one of

them? Is it any matter to us as a body if Congregationalists move into our suburbs and make no effort to organize churches and get no encouragement to do so, till by and by Methodists, Baptists and Episcopalians, finding the field practically vacant, go into it, as they have the right to do, and gather in our strength and use it? Is it any matter to us if men of small means and growing families find that they cannot afford to pay the prices set on the pews of the Congregational church in their neighborhood, and so drift into other organizations, or, what is far more likely, give up the ways in which they have been trained, quit going to church and leave their children to selfish and false ideas of citizenship and society, as well as of religion?

Turn to the larger field. Our national societies are our agencies for bringing the world to Christ. A great many who are not in our denomination approve of them, but will any one support them, if we don't? Can we do the business of the denomination unless we turn our energies mainly into the enterprises we have together established? Is it of any consequence whether or not we are interested to build up the home constituency of this larger field? The A. M. A., for example, is in debt nearly \$100,000, the American Board about \$115,000 and the Home Missionary Society about \$125,000. Who owe this money? Whose honor is involved in having it paid? What will be the consequence to our business of the continuance of these debts? There are schools, colleges, hospitals, churches, in alien lands, in the care of men and women who have devoted their lives to this work at our call, who have had great hopes of breaking down old tyrannies, of seeing captives set free, liberty given to them that are bruised, new civilizations springing up in the name of the Lord. They have begun to see these hopes realized. Do you know what it means for those who have given themselves to these enterprises, in partnership with you, to see them gradually strangled to death—a department of a school closed here, a hospital abandoned there, successful teachers withdrawn, rival schools, perhaps, springing up and drawing away pupils, turning success into dismal prophecy of failure, looking as though it was their fault, and you, perhaps, among their critics? These enterprises in many lands belong to Congregationalists. Does it mean much to have business alertness to conserve what we have and to strengthen our constituency? To raise up ministers trained and disposed to do the business of the denomination? To inspire Congregationalists to put first their love and labor for that part of Christ's kingdom which is particularly intrusted to them? Or is it a matter of indifference, in your judgment, if men abandon these responsibilities thoughtlessly and go into another denomination and there assume other responsibilities as thoughtlessly?

You don't boast of your family as being head and shoulders above all the families in your neighborhood; yet you are justly proud of it, and you have loyally supported your wife and children thus far. Would it make any difference to the neighborhood if you should leave your family and go and live in another just as respectable, provided it is more convenient for you? What will your wife say about it? What will your children say? What will your conscience say while you are conduct-

ing family prayers in the new household? You know what they will say. The family may be just as nice—perhaps nicer before you get thoroughly acquainted with it. But your responsibility is in that other house. Who'll put coal in the cellar if you don't attend to it? Who'll educate the children if you don't? What can you say for yourself for moving into a pleasant family, if the one you started and helped to raise is going to pieces?

No, brother, it is not true for you to say, "I care nothing for the denomination. I am a Christian." You must drop the last sentence if you retain the first. Denominational responsibility is no myth. We have undertaken a business. It is in a critical condition. It demands our consecrated forethought, our capital, our united, constant effort. If you want to build up the kingdom of God, if you want to make your life count, you must attend to your own household and delight in it. You need not fear lest your neighbors should call you narrow and bigoted for doing this. Your loyalty to your own will make you all the more welcome when you call on the families around you.

VACATION ACQUAINTANCES.

From vacation days we bring home at once the thought of the diversity of human nature and of its essential unity. New acquaintances, new tastes, new prejudices have shown us how wide the world is and how unsafe it is to judge the whole outlook of the age from our own little point of view, and yet wherever we have come in contact with the lives of others, in mountain valleys or in sight of the far-reaching waves, in the intimacy of long railroad journeys or the steamer's narrow deck, we have discovered under various disguises the same essential life and thought. "Must I meet all those new people?" asked a boy of his father as they were about to stop at a strange hotel, but in a few days' acquaintance was ready to confess that the new people were very like the old.

It is this diversity of human types which lends one of its chief delights to travel. The old and tried friends may be dearest, but we get clear-cut impressions from the unfamiliar faces and experiences of strangers. If we cannot approve of all they say and do, at least we feel no weight of responsibility. As the acquaintance grows we gain sidelights upon our own experiences and duties, and a delightful sense of variety enters from their life into ours.

The very highest charm of the new acquaintanceships of travel, however, lies deeper, and is missed by many who can feel the lesser charm of variety. It is not that we parade our deepest feelings, or wear our heart upon our sleeve, but that human hearts are near together in the deepest experiences of life and, amid all diversities, the hopes and fears and joys and sorrows of the race are one. At some chord, thrilled perhaps by a chance word, the veil drops down between us and the one who was but now a stranger, and we find ourselves thinking our highest thoughts, conscious that they are also the thoughts of our new companion and that his memory is moving backward through an experience like our own.

Frequently these parallel thoughts and experiences lead up to Christ and have their

deepest interest in his training of the soul. Christian sympathy is the readiest and the deepest of all sympathy, the most easily awakened and discovered, the most widespread and heart uniting. They are never very far apart who can trace their connection in an unbroken line that leads through the heart of Christ.

THE ATLANTA EXPOSITION.

To the student of literature the name Atlanta suggests the Atlantis of Plato and Bacon. To the veteran of the Civil War it recalls Sherman and his ever memorable march to the sea. To the intelligent student of education it suggests Atlanta University and kindred institutions, where Northern money and consecration are aiding in solving the race problem of the nation. To the journalist it stands for Grady, the apostle of a new era for the South, who invaded Boston and won the North by his eloquence, sense and toleration.

But four months hence Atlanta will mean much more than it does now, not only to the special classes just mentioned, but to all Americans, whether of the United States or Mexico and our other sister republics; for the formal opening last week of another great exposition of the arts, sciences—applied and pure—and industries of men, has more than the usual significance of such an event, great as that always is. It will reveal the South to itself as well as to the North and visitors from abroad. Proximity to Mexico and the Central and South American lands and the likelihood of closer commercial relations with those countries have induced them to send exhibits superior to any they have ever made, and the effect of these displays will do much to hasten and cement those political and commercial alliances between them and the United States which it is our "manifest destiny" to form sooner or later. Northern men who have invested capital in the South and Southern men who realize the potentialities of their soil and climate when wedded to industry, intelligence and capital, by their joint labors in preparing for this great exposition have been knit together by bonds of peculiar strength.

More than all, the management, by its recognition of the sanctity of the Sabbath, by its refusal to profit by features that disgraced the Chicago Exposition, and by its disregard of the caste and race distinctions of a past era and its frank recognition of the place and worth of the Afro-American to the South, has rendered a service of incalculable value to the nation, which should be rewarded by tangible proofs. If God-fearing, conscientious, Sabbath-loving people were willing to forego the delights of the Chicago Exposition as a matter of principle, their duty as well as privilege in the present case is too obvious to need description.

In selecting Principal Booker T. Washington of Tuskegee to speak for the Afro-American at the formal opening of the exposition, the managers showed a discretion as notable as the motive that prompted it was honorable and epoch-making. Mr. Washington in turn was equal to the opportunity, and spoke such words of wisdom, loyalty to self, race, section and nation as made his speech the speech of the day, and "the beginning," so says the editor of the *Atlanta Constitution*, "of a new era in Southern life." Else.

where we print quotations from this remarkable address, as well as excerpts from the notable one of Judge Emory Speer. The Afro-American journals have been bewailing the loss of Frederick Douglass and sighing for the appearance of a new leader. They have him if they will but know him. Mark Hopkins inspired and nurtured Samuel C. Armstrong; Armstrong inspired and nurtured Booker T. Washington; and Washington—what has the future for him?

FOUNDATIONS OF THE CHRISTIAN'S PEACE.

The inward peace of the Christian is in proportion to the degree of his spiritual development. Every true believer knows by experience something of what it is, but it approaches perfection most nearly in the case of him who has become most truly and fully consecrated to Christ. There is nothing visionary or even sentimental about it. It is as actual a fact as any other and it rests upon solid foundations.

A Christian knows that his character is transformed. It is not yet wholly what it ought to be. It still is far too evidently weak and faulty. But its ruling motive is the opposite of that which used to control it. Its aims are altered radically. Its spirit is changed. Much which was enjoyed formerly now has become repellent and much which once did not attract now has become dear. Moreover, this alteration of the character is for the better. The Christian knows that he is a different person in the most important respect, in having chosen God's will to be his will, and this knowledge calms and cheers him and secures him peace of spirit. There is no use in trying to persuade him that he is mistaken. He knows that he is not.

His observation confirms this knowledge. So far as he is acquainted with human history in the past and with the experiences of his fellowmen or women in the present, he perceives that those who exhibit the Christian's faith possess in some degree the Christian's peace. In time of bereavement, financial adversity, perplexity about the future or other trial, he sees that, in spite of imperfections of trust, they lean upon God and are sustained and often be witnesses in them a sweet tranquillity which is almost phenomenal and which is traceable directly to their religious belief and experience. This, too, is as solid a fact as the law of gravitation.

Furthermore, he rests on the divine promises. God has assured him that all things, even his afflictions, are working together for his good. He takes God at his word and believes this and every week's experience justifies his confidence. He sees how the pledges of God to men have been and are being fulfilled, and he would put faith in his Heavenly Father even if he had no such proof. He knows his Father loves him and means well by him, and this knowledge establishes his inward peace upon a secure foundation.

The Interior is alarmed at the increase of foreign travel, because Americans spend \$100,000,000 a year on it, and seriously suggests a tax of \$100 a head on excursionists to Europe. Another fearful drain on our resources is the payment of at least \$100,000,000 annually to foreign ships which carry American goods. Suppose we impose a tax of \$100 on every merchant who employs other than American vessels for ocean carriage. Suppose—but

then, the vacation season is over now, and editors of religious journals must give their attention to important topics.

THE WEEK IN REVIEW.

The Opening and Dedication of the National Military Park.

The battlefield of Gettysburg will always have a peculiar and supreme attraction for Americans and should be visited sooner or later by every student of history and every citizen. But it cannot longer be the only such spot toward which such men will turn. By a combination of foresight and action on the part of Federal officials, the State officials of Georgia and Tennessee and the city fathers of Chattanooga, fifteen square miles and more—mostly forest land—about Chattanooga, including all the battleground of Chickamauga, have been set apart forever as a national military park. Here, when the erection of tablets, monuments and markers is completed, the student will be able to trace every movement of every Federal and Confederate regiment or battery in battles that lasted eight days, and were among the most notable, far-reaching and skillfully fought of any in the Civil War. Confederate and Federal movements and fighting are set forth with absolute impartiality, and, to quote the words of Gen. H. V. Boynton, "The controlling idea has been to restore and preserve the accurate history of these famous fields, and by the means employed to illustrate the prowess of the American soldier in battle."

To secure this end Congress has already appropriated \$725,000, and the States have added \$400,000 for monuments and expenses of their commissions. As Americans we have reason to boast of this unique and certainly vastest enterprise of the kind in the world.

The Chasm Narrowing.

But it is not only the size of the enterprise, but the spirit with which it is being perfected, that makes it so wonderful. Men who fought each other nigh unto death thirty odd years ago are now vying with each other in efforts to make the idea of the highest educational, practical value. At the formal dedication last week, at the reunions of the armies of the Cumberland and the Potomac, in the many gatherings of a civic and military character, Southern cabinet officials, governors and generals made it clear beyond all cavil that they fully, heartily, gladly, accepted the arbitrament of war. Some of them, to be sure, made it equally clear that they still believe that they fought for a just constitutional principle, but none of them whined or raved. It is doubtful if there ever was a gathering where more was done than was done last week at Chattanooga to cement the ties between North and South, or, to change the figure, to bridge the chasm between the defeated and the victorious in the most terrible and most decisive civil war known to historians.

Our Foreign Policy and the Interests of Missions.

The policy of extermination announced by Spain has increased American sympathy for Cuban rebels, and renewed discussion of the advisability of recognition of the rebels by the United States and Mexico. Spain's refusal to allow the American Board missionaries to return to Ponape will not help her standing with the United States. The execution of seven of the Chinese murderers of missionaries at Ku Cheng may or may not have a deterrent

effect. The assembling of a British fleet at Shanghai and their start up the river toward the interior is a language that the Chinese understand and will respect. United States Minister Denby has overcome the opposition of the Chinese officials to a commission to investigate the riots at Cheng-Tu, but he seems to have paid the price of agreeing to the Chinese refusal of missionary representation on the commission.

Mexico, it is said, is endeavoring through our diplomats there to induce American Protestant missionaries to refrain from an announced policy of attacking idolatry at the approaching festival in honor of the Virgin of Guadalupe. The Mexican Government admits its responsibility to guarantee protection and its intention to do so, but deprecates religious dissensions and riots. With conscience approving and law defending, the missionaries are scarcely likely to ground arms.

International Athletics and Sport.

There is no likelihood of other races between the Valkyrie and the Defender; and British public sentiment, now that it has all the facts, is not indorsing Lord Dunraven's conduct. The events of the week make it clear that there will be another contest next year, but with other British sportsmen and yachts.

The victory of the University of Pennsylvania cricket eleven in the first of its contests with the picked eleven from Oxford and Cambridge was so decisive as to surprise the American players as well as spectators; and hardly had we settled down to quiet and dignified satisfaction with this victory, when an even greater surprise was in store. In the contests, Sept. 21, on Manhattan Field, New York city, between picked teams of English and American athletes, our representatives won all the eleven events, and in doing so established three new world's records. Fortunately the management of the international cricket match in Philadelphia and the international contest in New York was such as to preclude any such just animadversions upon the quality of the sport as have been made upon most of the national and international contests of 1894-95, and the proportions of the victories are as nothing compared with the satisfaction that comes from the thought that there are still honorable sportsmen in the athletic clubs and colleges of the United States.

Defeats for the Bosses.

A study of the proceedings of the New York Republican State Convention, which renominated the present staff of lesser State officials, shows clearly how impotent an immoral or immoral mere tactician is, even though a "boss," when confronted by a man who has principles, dares to utter them, and appeals frankly to the virtue of the ordinary convention delegate. The committee on resolutions, named and controlled by "Boss" Platt, reported a platform which ignored the only real issue the voters of the State have to settle this fall. Moreover, when Hon. Warner Miller attempted to secure the floor another tool—the chairman—of the boss attempted to suppress him. But Mr. Miller demanded his rights, in a ringing speech insisted that the Republican party must face the issue and not prove cowardly, and that

The position of the Republican party, or of a vast majority of its members, is simply this:

that it is for the enforcement of law, and that it is for the proper observance of the Sabbath, as we have always maintained it, in the interests of morality and for all the people alike. I know there is an effort on the part of some to avoid the issue by saying: "Let us have local option on this question and let each community decide for itself whether it shall be a moral community or not." But, Mr. Chairman, there are some things that the sovereign people of the State can submit to the decision of no less a body than the vote of the people of the State. . . . We may leave to local governments the matter of their roads, the care of their poor and insane, and a thousand and one things which are properly within the province of a board of supervisors, and to the cities questions as to their streets and police; but I take the ground that we have no right to say to a community in this State, "If you do not like a certain general law which will control all alike, we will let you decide upon it yourselves." Why, we might as well propose that the city of New York shall decide for itself whether gambling shall be carried on in that city. You might as well leave it to the village of Saratoga to say whether gambling shall be permitted here and nowhere else in the State.

Senator O'Connor, a leading Roman Catholic, came unequivocally to the support of the Methodist layman, Mr. Miller. The "boss" and his lieutenants realized that they could not withstand the moral indignation and sentiment which Mr. Miller's speech had aroused, and they accepted the situation. In a whirl of enthusiasm the convention adopted this resolution, written by Mr. Miller:

We favor the maintenance of the Sunday laws in the interest of labor and morality.

It is true that it is one thing to favor the maintenance of a law on the statute-books, and another to favor its enforcement as well as maintenance, and the convention could well have gone much farther and made this point clear and indorsed Mr. Roosevelt and his colleagues. But even as it stands the platform commits the party to opposition to any attempt to repeal existing law, and it forces the issue out into the open and recognizes its supremacy. If the approaching Democratic State convention will only take a definite position indorsing either Senator Hill's "personal liberty" theory, or the local option principle which some good men favor, then the Empire State will see a campaign fought on an issue that will be clean cut, and invigorating, whoever wins. But local option on the question of selling liquor six days in the week is one thing, and local option on the question of selling liquor seven days in the week is another very distinct proposition.

The Republicans of New Jersey have defeated the bosses, nominated a clean man for governor in J. W. Griggs, and gone to the people of the State on a platform which is on the right side of all moral questions and State issues, which rejoices in the overthrow of gambling within the State, and pledges the party to expose and punish the venality still existing in the State administration.

Great Britain and Sectarian Education.

Those who, immediately after the recent election in Great Britain, prophesied the announcement by the new ministry of a policy which favors state aid to the schools of the Established Church in England and Scotland and the Roman Catholic in Ireland have not had long to wait for the proof of their discernment as prophets. Correspondence between the secretary of Lord Salisbury and Mr. A. J. Balfour, just made public, confirms the worst fears of the Nonconformists and delights the prelates of the Anglican and Roman folds. Unfortunately, there is not that perfect unity of

sentiment among the Liberals and Nonconformists to enable them under the most advantageous circumstances to make a successful resistance to this policy; but dissensions within and an overwhelming government majority against them, a majority re-enforced on this issue by the Irish Roman Catholic members, make the task of opposition seem hopeless; and yet, bitter and calamitous as the fight may be, if it succeeds in arousing the masses to a realization of the peril of Protestantism in Great Britain, and the full meaning of a return to education by ecclesiastics, what is now seeming evil may educe real good. If the issue is sharply drawn, all such schemes of compromise as Hugh Price Hughes has recently proposed (see *Current Thought*) will fade away. We doubt whether Lord Salisbury holds a mandate from the English masses to establish, endow and support a Catholic university in Dublin, or Anglican and Roman Catholic secondary schools throughout the realm; and if the Irish Roman Catholic members of Parliament prefer Tory pledges of such sort to Liberal fidelity to the principle of home rule, they only display a fatuity like Parnell's, who thought he could defy the Decalogue and society with impunity.

Italian Unity and Papal Authority.

Twenty-five years of unity among the Italian states, first under the kingship of Victor Emanuel and now that of Humbert, were duly celebrated last week by loyal Italians wherever found. At the same time loyal Roman Catholics throughout the world met and lamented the loss of papal temporal power since the 20th of September, 1870, when Pius IX. ceased to have the military support of France, and the hitherto sacred soil of the Papal states was invested by the royal troops. Leo XIII., though far more statesmanlike and successful than his predecessor in compassing papal ends and reading the signs of the times, has not had courage enough to admit that the question of the restoration of papal temporal power in Rome is scarcely an open question. "The stars in their courses" fight against such a rehabilitation and the Pope is sagacious enough, probably, to know it and feel it in his inmost heart. If he does not there are many American Roman Catholics who do, and say so openly—by inference if not directly. Italy is not in a healthy condition; it is a constitutional monarchy in name only, its alliances with foreign powers have entailed vast debts and made the tax-gatherer as omnipresent and as hated as ever the Egyptians were to the Jews, its colonial policy in Africa has never prospered and lately Russia has stepped in and snatched away the fruit just as it was ripe. Italy needs pure religion, undefiled, to take the place of its ritualism—ecclesiastical and masonic—and it is hopefully significant that on the day Sept. 20, when the Pope was despairing and Crispi defying, the Northern Methodist Episcopal Church of the United States, through its representatives in Rome, was formally opening a handsome building in sight of the Quirinal, where a theological school, a church, a printing press and an arsenal of spiritual weapons will ever serve to fight for as well as sow the truth. No feature of the Italian celebration in Boston on the 20th was more significant than the procession of children and youth of the Protestant societies in Boston's North End. They could rejoice unreservedly, but Italian Roman Catholics

were in straits between loyalty to the Pope and loyalty to native land.

NOTES.

The governor of Texas insists that no technicalities of statute law shall prevent him from suppressing the proposed prize fight at Dallas. He believes that in the common law as well as in public opinion he has authority to defy hair-splitting judges and attorneys in league with toughs.

Cholera is spreading in China, Japan, Honolulu and Constantinople. Professor Haffkine, who for three years has been experimenting with his theories of inoculation against cholera, is returning to England with a record of incessant labor for his fellowmen and some measure of success.

The leading citizen of New York city, a clergyman, has returned, submitted to many interviews, and laid down the program for uniting all forces against a return to power in the metropolis of the old corrupt gang. While Dr. Parkhurst has his own opinions on the subject of a broader excise law, he does not intend, if he can help it, to allow himself or his followers to be entangled or side-tracked from the main issue by a controversy with other good men who do not agree with him.

The first practical step of recent years toward consular reform has just been taken, thanks to the recommendation of Secretary of State Olney and the action of President Cleveland. Hereafter all consuls and commercial agents, with salaries of \$1,000 and \$2,500 and between, must pass an examination to secure an appointment, unless they have already proved their fitness in the service of the Department of State. Only American missionaries, merchants and travelers in foreign lands can realize what a pregnant and blessed reform this heralds.

IN BRIEF.

In view of the compliments we have received on our recent National Council number it may be good form for us to say "thank you."

Fruit hurts the sale of beer. A brewer in New York says the abundance of peaches and other fruits at this season diminishes his sales by 400 barrels daily. By all ways fruit culture should be encouraged.

The advent of Prof. H. B. Grose, now of the University of Chicago, as assistant editor of *The Watchman* insures to the readers of that carefully edited Baptist journal a quality of service of a superior order.

The Gen. O. O. Howard Roll of Honor, by which is meant the list of \$100 subscriptions to wipe out the Home Missionary Society's debt, has passed the two hundred mark. This is good news indeed, but the goal is still somewhat distant.

The Marquis of Salisbury has acknowledged through his secretary the receipt of a copy of a recent editorial in *The Congregationalist* on *The Cry from Armenia*. If now his lordship will respond to that cry, as he has the power to do, the world will rejoice.

The secretary of the Massachusetts Board of Pastoral Supply has united himself in marriage with a former editor of our church news department. He is determined not to turn aside from any opportunity to appropriate all available knowledge concerning the pastoral-less churches and unemployed pastors.

That versatile Boston pastor who spent a good portion of his vacation superintending the introduction of electric lights at Wellesley College ought to have his reward in the consciousness that his contribution to the institution was no less welcome or substantial than if it were registered in dollars and cents.

Last week press dispatches announced a terrible earthquake in Honduras, with 300 lives lost. A rumor also got into print that a North German Lloyd steamer had sunk with 150 persons. There was no truth in either report. It is a curious fact that nearly all "fake" news is about disasters and loss of life.

In many Roman Catholic churches last week, in response to a pastoral letter issued by the authorities of the Roman Catholic Church, prayers were offered for three days that the Pope may have his temporal power restored to him. Perhaps as many prayers are being offered that it may not be restored. There seem to be providential signs that these latter prayers will be answered.

One of Principal Booker T. Washington's telling sentences in behalf of his race in his address at the opening of the Atlanta Exposition was this: "The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house." When the negro fully appreciates and masters the first opportunity, he will have all he cares for of the second.

Rev. Dr. Lyman Abbott was hurt one day last week while riding horseback, the animal having fallen and rolled on him. Fortunately the doctor was less injured than was at first feared, and is likely soon to be in his pulpit again. He has shown that the bicycle is not the only dangerous thing to ride; but he, like his brethren who ride the wheel, will no doubt continue to think that an accident may happen to any one, and that the pleasure of riding more than compensates for its risks.

*A few days ago a chaplaincy in the United States army was made vacant and over one hundred ministers put in applications and went to work to get the appointment. A few years ago General Sherman said, "As soon as the telegraph announces a death . . . so greedy are the applicants that they will not even wait for the funeral." The salaries of chaplains are from \$1,500 to \$2,100 a year. If this eagerness were caused by a longing to preach the gospel to soldiers, it would not be a disgrace to Christianity.

Delegates to the National Council should take careful note of the fact that the sessions are to continue through the day and evening of Monday, Oct. 14, and that two of the most interesting features of the program are assigned to Monday evening—an address by Rev. F. E. Clark, D. D., and a report and address by Rev. Washington Gladden, D. D. The sessions of the American Board begin Tuesday afternoon, and the evening trains, after adjournment at Syracuse, will give opportunity for reaching Brooklyn in good season.

We have heard of several churches in which pastors have formed classes for the study of our denominational history, using as a textbook Dr. Dunning's *Congregationalists in America*. Many churches would be stronger and more spiritual if their members better understood the privileges they inherit, and the cost at which the principles of Congregationalism have been wrought out in the experience of devoted men and women. It would quicken the life of the whole denomination if such classes could be formed in every church.

Over 100 poor women and girls in this city were swindled out of two or three dollars each last week by promises of good places and large wages in New York on condition of making an advance payment for uniforms. A large number of working men were swindled in the same way. The scoundrels who did these things are among the most dangerous criminals, and the dupes who trusted their money to strangers are not without blame. It would seem as though, for the protection of society, newspapers advertising such swindles ought to be held to some degree of responsibility for them.

Lieutenant Peary, who tarried a few days at Boston in July, 1893, and then went in search of the North Pole, reached St. John's, Newfoundland, on his return last Saturday. He and his comrades have endured hardships innumerable and have proved that Americans have pluck and endurance unsurpassed, but the results of the expedition will not stimulate many to follow their example. Lieut. Peary has made a map of Whale Sound and has brought back two big meteoric stones. But there are more rewarding ways of showing bravery than in wandering over glaciers and icebergs and hunting vainly for an imaginary point on trackless eternal snows.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Ministers' Meeting.

Monday morning these were of unusual interest. At the meeting of the Presbyterians Professor Bruce gave to a delighted company some of the experiences of his early ministry, as well as an account of the state of religious thought in Scotland. Never does this distinguished divine open his mouth without saying something worthy of being remembered.

To the Methodists Rev. Dr. C. J. Little, president of the Garrett Biblical Institute at Evanston, read a paper giving an account of the financial theories of Carl Marx. The noted labor leader, T. J. Morgan, father-in-law of Rev. Mr. Cawardine of Pullman fame, was present to hear it. Although he did not agree altogether with the positions of the writer, he made strenuous denial of being, as so many have asserted, an anarchist. There seems to be quite a unanimous opinion in the labor leagues here that now is the time to deny all sympathy with anarchy and to repudiate entirely the opinions of such men as John Burns, Keir Hardie and John Swinton. The discussion among the Methodists was lively, but chiefly along lines of agreement with Dr. Little's able paper.

The Congregationalists listened to a paper from Dr. H. A. Bushnell of La Grange on the spirituality of the minister, and to another on the after meeting by Dr. P. S. Hulbert of Oak Park. The after meeting was approved, although the writer would not promise more for such a meeting than could certainly be realized.

College Openings.

Wheaton, which will soon dedicate a forty thousand dollar dormitory for the use of women, is receiving a larger number of students than usual in all its classes. The school here is steadily improving.

At Beloit the Freshman Class will probably exceed eighty. Thus far thirty-three young women have matriculated. Two enter the Sophomore, two the Junior Class. The others are freshmen. No efforts have been made to secure these young women. No favors have been shown them. They have simply been invited to share the advantages offered the young men. Several cottages have been set aside for their use, and in the course of time other buildings will be secured as they are needed. The preparatory school is not open to them. The friends of the college are gratified with the result of this offer of co-education.

It is now officially reported that the attendance during this summer quarter at the University of Chicago has been 1,030 in comparison with 595 last year. As this is the second time the university has been kept open during the hot weather, the experiment may be regarded as a success.

More than half the attendants are teachers either in high schools or colleges.

The attendance at the Methodist Theological School at Evanston is likely to be much larger this year than last. The same will be true of McCormick (Presbyterian) and the Baptist school, which has now become a part of the University of Chicago. Our own seminary has thus far received about 150 students, a few more than last year. About fifty-five new men have entered. It is a little singular that just at the opening of the scholastic year *The Advance*, in an article detailing the experience of a member of a supply committee of one of our churches, and *The Congregationalist*, in a carefully prepared editorial setting forth the facts as to the number of ministers seeking a settlement in Massachusetts, should meet these young men.

Political Setthings.

Of these we are having our full share. Among Republicans there has been a serious wrangle, now temporarily settled. Against the Civil-Service Act, as was anticipated, much opposition is showing itself. Ostensibly the excuse is an age limit of forty-five years, which, it is pretended, shuts out the members of the Grand Army or the old soldier from becoming even a candidate for examination by the board of commissioners. It is said in reply that as those who are received must begin at the bottom in every instance and work up, there is little probability that old soldiers would apply in any case, and that therefore it would be wrong, under an act which was intended to do away with all favor, to set aside the rule for a special class of our citizens. The matter is likely to go to the courts, with what result remains to be seen. It certainly would not be very hard to work up a state of feeling among old soldiers which at another election would repeal the act, and thus rob us of the advantages we have gained. Here, too, comes the Common Council and declares, in spite of the vote last year and the law of the State, that in all save a few insignificant cases the employment of the servants of the city rests entirely in its hands. So hard is it for us to make any radical advance in the government of our cities, or to escape the contaminating influence of the ward politician.

Chicago, Sept. 21.

FRANKLIN.

A PLEA FOR ANOTHER SECRETARY.

BY REV. ISAAC PIERSON, WEST MEDFORD, MASS.

On Sept. 12 four representatives of our churches sailed from San Francisco, who may, ere they return, cast the die for great changes in our relations to the missionary work in Japan. The situation in that country most evidently demands the sending of such a committee, and the choice made commends itself to all, but the fact that the committee is necessary suggests a question as to the management of our great missionary organization which may well be considered at this time.

The executive branch of the American Board consists of one home secretary and two foreign secretaries. To these three men, working as the representatives of the Prudential Committee, is intrusted the constant care of the relations of the Board, on the one hand, to the broad constituency at home, and, on the other hand, to its 571 missionaries in the field. These missionaries are grouped into twenty different missions, which are scattered around the world.

They are giving their life toils and their very lives to the work which our churches have undertaken, and they annually expend for us nearly \$700,000. Under their constant care and untiring management are over 1,000 native teachers with their schools and 50,000 scholars. They are also responsible for the daily guidance and instruction of 1,800 native catechists and colporters and Bible women, and they are constantly teaching and forming the character of 421 churches and 41,871 church members; and the population which touches upon and is greatly influenced by all these workers and which thus, as an immense parish, looks to these missionaries as spiritual guides, is simply vast—and it is by reaching this multitude that the nations of the earth are to be saved.

Is it speaking too strongly to say that such an army of workers with such vast and far reaching and long-abiding interests demands the very best generalship which it is possible to give it? Is it extravagant to affirm that a necessary factor in that generalship is, beyond all question, a more or less intimate acquaintance with those missionaries and a personal acquaintance with the strange peoples among whom they work, together with a working knowledge of the forms of life and the strange constraints and limitations which pertain to their daily life? No true general would venture to lead an army without the privilege of such a knowledge of the conditions upon which his success must depend.

Our missionaries to China and Japan have toiled for years to learn the subtle character of those peoples, and often has the most discreet and far-seeing student of Oriental character been obliged to confess to himself that he had misunderstood them. And can any one who has never seen the Japanese or the Chinese in their homes know much of their character and of the subtle conditions that hedge about the work of our splendid missions in those countries? Can such an one know enough to be a general over them and to give to them their constant orders for action with the best discretion and prudence? And without the consciousness that their generals know the fundamental conditions of the battle, can those missionaries, as under officers, give implicit trust to such guidance?

Our mission to the Japanese was established in 1869. During all this quarter of a century no secretary of the American Board has visited that land. Our mission to North China was established thirty five years ago and that to South China forty-eight years ago, and no secretary has ever visited either of these fields.

The reason for this non-visitation has been the desire to economize, but has it been true economy? To save money the Board has employed only a minimum force of secretaries. There has scarcely been a time during the past twenty five years when one of the secretaries could have been spared from the office in Boston to make a year's tour in the field, and a desire to economize in administration has forbidden adding another secretary, while ever increasing responsibilities have tied the hands of those already in charge. Meantime the missions in Japan and China have suffered from the lack of such a visitation, and have repeatedly petitioned the Prudential Committee to allow one of the secretaries to come to them.

The generalship that those missions have

received has been masterly, for those who have exercised it have been rare men, and have had the great advantage of constant intercourse with the other missions of the Board; but could our secretaries have enjoyed that knowledge which comes, and can only come, from a personal acquaintance with the missionaries in their homes and in the midst of their work, and with the native brethren in their native surroundings, that generalship might have been more masterly.

I speak especially of these two missions because I am more familiar with them than with others, but I am assured by many missionaries of other fields that a like experience and want prevail there also.

My suggestion is, that another secretary be added to the force; that the responsibilities continue to be divided into the same portions as now, and that the same number of secretaries be found in Boston bearing those responsibilities. But let one secretary give a year to a careful, deliberate visitation and study of a part of the field. When he returns and his fellow-secretaries have with him canvassed the fields, visited and absorbed as much as possible of his valuable reports, let another secretary go upon a year's visitation of some other missions, and on his return let another make a like survey of another section, and so let one of the secretaries by rotation be all the time in the field.

Should this course be adopted, I venture to predict, first, that ere a circuit of the missions had been completed a new confidence and energy would be infused into all the force abroad, such as would amply repay all the costs of the enterprise; second, that the increased wisdom in the appropriation of money would repay such costs; third, that the increased confidence and energy in the field would so react upon all the constituency at home as to bring into the treasury far more than enough to repay these costs; and, fourth, that these secretaries would enjoy among the churches and the seminaries far more of influence and confidence than they even now enjoy. And may I not add, when each of the secretaries had thus visited portions of the field, not to say all of it, their counsels would be of enhanced value to the cause which they and we all love with the deepest devotion.

HOMES FOR WORKING MEN IN FRANCE.

BY REV. JEAN C. BRACQ.

The attention given in France within the last five years to the problem of homes for working men and the results obtained are quite remarkable. Prior to 1889 very little had been done of any practical value. The *Revue des Deux Mondes* and other French publications had described the awful condition of life of the greater number of families of the French capital, but their work was negative in the sense that they did not propose adequate remedies.

The display of inexpensive, attractive and healthy houses in the department of social economy of the last Paris Exposition was a striking object lesson to those who deplored the overcrowding in unhealthy and expensive tenements. M. Siegfried, a distinguished French Protestant, member of Parliament for Rouen, organized the *Société des Habitations à Bon Marché*, whose purpose was to grapple intelligently with the evil.

This society received from the first the

co operation of Jules Simon and other distinguished men. The late President Carnot felt the deepest interest in its work. It has guarded itself from the natural temptation of the French mind, the *a priori* method. Delegations were sent to England, Alsace, Austria and Belgium to study the work of kindred societies. The reports, full of facts set forth in attractive form, were widely read in the *Bulletin* published by the society and spread all over France by the press friendly to its purpose. Appeals were made to the rich not only upon the basis of social hygiene, but also upon the prospect of profitable investments which they could make in building associations.

The associations, often founded under the inspiration of the society and more or less the objects of its vigilance, are perfectly distinct from it. They are organized upon a strictly economic foundation. They agree to build homes for working men who can pay annually eight per cent. of the capital invested in their houses, four per cent. of which pays a handsome interest—for France—for their investment and four per cent. is used to pay the principal. It has been ascertained by careful inductions from statistics that, generally, Parisian laborers paid rent equal to sixteen per cent. of the value of their dwellings. Thus, by paying one-half of that amount, they become in a few years the owners of their own little home.

The *Société des Habitations à Bon Marché* is a strictly philanthropic society. To remove all doubts as to its disinterested purpose, a statute of its by laws forbids any financial transaction on its own account. Its chief aim is to convince the working men that it is for their interest to abandon the miserable lodgings in which they live. It works by means of lectures and the press, by the furnishing of free plans, by securing for its beneficiaries building material at cost, and by introducing working men to reliable building associations.

Today, largely as a result of its work, there can be seen in the suburbs of Paris, not to speak of Rouen, Lyons and Marseilles, attractive one and two story houses, inhabited by working men who can pay from \$100 to \$125 a year. It is evident that the problem has so far only been touched, as one and a half million of Parisians live in apartments rented for less than \$100, and one-half of this number in dwellings rented for less than sixty dollars a year. Still, the building of inexpensive houses for the most thrifty working men, regardless of moral and social influence, will lessen the rent of the others and compel landlords to improve their tenements.

The recent legislation upon the housing of working men shows that the question has taken strong hold of French minds. Last year (Nov. 30) the *Journal Officiel* published the text of the new laws, whereby this movement becomes officially organized all over the country. Corporate bodies to deal with this problem may be organized in every department of France by a decree of the president of the republic, upon the recommendation of the *conseil-général* (county councils) and the superior council of homes for working men. These corporate bodies will be considered as *établissements d'utilité publique* or chartered institutions. They may receive appropriations from the state, the department or the town. Some of the expenses of the delegates of these societies for the study of

technical questions may be covered by the departmental budget. The charitable institutions and the savings banks are allowed to invest a part of their funds in the building of homes for working men or in building associations.

The houses built are freed from a portion of the taxes for five years and from many legal formalities to which other French houses are subjected. Furthermore, the minister of commerce is to establish a superior council of the most competent men in France to settle all questions arising from the application of the law and to study the further solution of the problem of housing operations.

Thus in half a decade this question, hardly agitated, has been raised to the dignity of one of the sections of a very important department of the French Government. This shows how men of lofty purpose can today rapidly transform their best thoughts into institutions, bringing multitudes unconsciously to the service of one idea. The highest wisdom in all endeavors for human society consists in co-ordinating our philanthropic aims with the great currents of modern life.

The socialists of France have been indifferent, not to say hostile, to this movement. They know that every man who has succeeded in becoming the owner of a home is forever lost to socialistic propaganda. They are also aware that the recent legislation does not gravitate toward state socialism, but toward state liberalism. It helps individual effort, guides it, protects it, but in such a way as to develop personal reliance and eventually independence from state help.

The legislation of France during the last ten years, in view of helping the laboring classes, has been prodigious. The institution of the Bureau of Labor, the laws limiting the labor of women and children in factories, the laws in reference to the responsibility of employers in the case of accidents to employees, the laws giving special privileges to trades union and the recent laws for the housing of working men will do more to stay socialism than the most Draconian laws of repression could have done. We are far from the time when, in 1830, Lamartine replied to some one who spoke to him of the socialistic party: "Socialism is not a party, it is as yet but an idea." Socialism is not a party now, but it is a tremendous force of unrest. Whatever be its fortunes upon French soil, its progress will ever be checked by the wide distribution of land and wealth and by the recent legislation of which the laws which we have summed up are a signal instance.

THE NEW HAMPSHIRE STATE MEETING.

Congregationalism radiating from all our churches in New Hampshire came to a focus in Nashua, Sept. 17-19, and this latest annual gathering showed the Granite State as solid denominationally as its name suggests. The choice again of an attractive meeting place central among the larger cities of the State was an influential factor in the happy success of the convention. Nashua, a manufacturing city of 20,000 inhabitants, extends broadly along both banks of the Nashua River, just at its confluence with the Merrimac. The two Congregational meeting houses are advantageously situated in prominent positions on opposite sides of the stream, and Pilgrim Church edifice, where the convention met, is particularly well adapted for such a gather-

ing. The pastor, Dr. R. A. Beard, and his people were generous in their hospitality, providing free entertainment according to the present custom of the New Hampshire churches for all the 159 delegates. Rev. F. G. Clark acted as moderator and Rev. H. H. Wentworth as scribe; and the next place of meeting selected is Littleton.

The sessions were marked by a spirit of true consecration throughout, and the sermon and communion service of the first evening and the closing sermon served well to deepen the spiritual impressions. Rev. F. G. Clark, the first preacher, took as his theme the special privileges of the whole-hearted Christian and his anticipated reward, as suggested in the text, Phil. 3:14: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Dr. T. E. Clapp, in his sermon, drew a clear application for the self-sufficient Christian of today from Mark 10:27: "With men it is impossible, but not with God: for all things are possible with God." Faltering wills, said he, the great hindrance to salvation, arouse in men the belief that an all-merciful Father will deal leniently with worldly badness; and if sinners can but win the favor of their own modern-made god, public sentiment, heaven will receive them because of the respect they had from fellow-sinners in the world.

The papers were developed with care and thought in such manner as to elicit hearty response in the discussions. Treating of The Decadence of the Sunday School, Rev. W. G. Poore forecast the threatening results of the increasing secular invasions of the Sabbath and the indifference of parents in the home as it is reflected in the children. In New Hampshire the alarm is not great, for personal testimonies from all sections bear witness to the general healthy condition of the schools. Mr. C. C. Morgan, speaking of The Church and Good Citizenship, advocated strongly that the church take a decided stand in regard to public moral questions, but that through persuasion, not coercion, it should create a public sentiment for the community. Non-assertion of the church was blamed for much in the past, but the present was named as the time for the beginning of a new era of civic righteousness. Revivals and Their Accordance to the Normal Design of Church Work was discussed by Rev. B. W. Lockhart. He discriminated judiciously between the sensuous revival—that hurtful excitement of the spirit through the senses—and the true spiritual awakening.

The hours given to educational subjects, and occupied by two representatives of Dartmouth, lacked nothing of helpful enlightenment. Prof. H. D. Foster's essay was a lucid explanation of The Relation of Our Churches to Our Educational Institutions, showing that now, unlike its former position, the church stands ready to co-operate with, not to supervise, educational matters, and that more than ever the college and church seek a common end—training for Christ's service—with theory made practice, with less creed and more conduct. The review of The Religious Condition of Dartmouth College had an element of special interest, since it came from President Tucker. While religion must be made to receive respect among college men, and also co-operation in its support, he felt that it must be kept strictly at its own duties, and although men entering college life are offered, as at Dartmouth, religious influences of varied kinds, previous surroundings and training count largely in their attitude toward them.

The story of the year among the churches, as told by Secretaries S. L. Gerould and C. F. Roper, was all encouragement. No discordant sound had come from any field. The 1,123 additions, 656 on confession, are shared quite generally throughout the State, and Sunday schools and Christian Endeavor Societies have gained largely. The accessions of ministers in the State are larger than the removals, and no deaths have occurred in

the ranks of the active pastors. Of the present number of our ministers, fifteen per cent. came from other denominations.

Missionary enthusiasm was well kindled by representatives of our great societies—Dr. Daniels for the American Board, Secretary Hood for the Church Building Society, and Secretary Marsh and Supt. E. H. Stickney, from his field in North Dakota, for the Sunday School Society. The home missionary society had good news to tell of a year's success, showing that over 100 distinct places have been reached by the seventy-one workers, and that 283 hopeful conversions are reported, an increase of eighty-two over last year. Following a new order, a broadside on local work was heard at a later session from a number of live speakers, all of whom gave utterance to the spirit and promise of the convention—New Hampshire for Christ!

H. H. S.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, SEPT. 20.

After the summer scattering the forces rallied again, and the cordial greetings on every hand were in the spirit of a reunited family. Mrs. Capron, Miss Beattie Noyes, Miss Agnes Lord and Miss Horr of the Methodist Board represented the missionary element, and the home workers came from various quarters. Mrs. J. A. Haskell presided and read Judges 7:1-7, dwelling especially upon the words, "Not by might nor by power, but by my Spirit."

Miss Child spoke of Mrs. Alice Gordon Gulick, of her recent visit to England and of her special request for prayer in behalf of the school at San Sebastian, to which she has given so many devoted years and whose success is now so assured. Miss Child also mentioned missionaries who have come or gone during the summer. Miss Barlow has returned to San Sebastian and with her own pen announces her arrival; Miss Blakely is now on her way to Marash; Mrs. Bissell, who had been in Boston during the week, was to sail from New York on Saturday; Mrs. Newell has been home for a brief visit and has now returned to Constantinople; Miss Webb of Adana (W. B. M. I.) has been welcomed at the rooms; Miss Maggie Melville has gone to join her sister in West Africa, and Miss Mellen, the daughter of missionaries in Zululand, has returned to share in the work there; Miss Swift of Madura (W. B. M. I.) is here on a flying visit, having started at a week's notice in order to accompany Miss Samson, whose ill health compels her, with great regret to herself and the mission, to relinquish her work in India; Miss Telford, who has been long ill in Japan, has survived the tedious journey home and is now with her family in New York; and Miss Dagduhay and Miss Judson have come from Japan, seeking rest and recreation in the homeland. Miss Child also spoke of the Christian Endeavor Convention and of the impetus given to missionary work.

Miss Stanwood spoke of the recent attack upon Dr. Sheffield of Tungcho and of the sympathy felt for him and Mrs. Sheffield in their trying experience. Alluding to the calendar topic for the day, prayer for wisdom in planning for work for the season before us, she said that this expressed a deeply felt need on the part of the executive committee, especially as the president, Mrs. Judson Smith, has not her full measure of strength and Miss Child is soon to leave for an absence of several months, while the fall campaign, with its many meetings, and the winter's work are close at hand.

Dr. Grace Kimball was mentioned and her relief work for the sufferers in Van and vicinity. Miss Horr spoke of her work in Rome and of what is to be encountered in "that church which has so deadened the conscience." Many prayers were offered, presenting the various needs mentioned during the hour.

Temptation.*

By Ian Maclaren.

It has been asserted that every person could write a book from the materials of his own life, although less than six autobiographies can be found in literature. As a matter of fact, we are all writing our Confessions, after the fashion either of Augustine or Rousseau, and the record is in our hands. Our vicissitudes, endeavors, failures, victories, are inscribed on the pages of memory, and in hours of quietness we read the pages with quickened pulse or heart tears. If a step is heard we thrust our diary into its secret place, to meet our visitor with the smooth impenetrable face of one reading his daily newspaper. When we die and an executor goes through our papers, this book will not be found, because it has been buried with us against the judgment. We would not place this volume in any one's hand—not even in our mother's, the most lenient of judges—and there are not six people to whom we would read its best chapters. The chapters vary in length in different journals; they agree in their titles and there is not one so vivid or intense as *Temptation*.

One of our most amazing mistakes about life is to unconsciously divide people into the tempted and the untempted—to suppose that while so many are constantly exposed to fire in the front of battle, others are secluded from all danger. Temptation has a Protean variety of form, arising from a man's environment, his individuality, his ideals, and no one therefore can estimate his neighbor's situation. It is enough that we recognize our brotherhood in this experience, that we may not feel cast down or lonely, but that we may be charitable and helpful.

The difference between the best man and the worst is not that one is tempted and the other is not, but that one has pledged of victory in his character and the other pledges of defeat. One imagines certain to live on heights where the miasma of the valley cannot reach, or where evil suggestions are sublimated into some ethereal form. What can be assigned to this gray-haired man, whose face is the mirror of his holiness, save some faint stirring of spiritual pride, or a pardonable jealousy of a fellow saint's attainments? If it be any comfort to young men, let it be understood that idea is a mistake. This fine saint was quite likely tempted yesterday by evil thoughts and last week by doubts about the existence of God. Temptation is not a calamity of one period or of one type; it is a human discipline.

Read the lives of the Bible heroes, and any other honest biographies you are so fortunate as to discover, and mark that the best men have been soldiers, fighting till the trumpets sounded recall, and lying down to rest in their dented armor. History affords us only one perfectly good man, and he was the most fiercely tempted of us all, first to selfishness, next to presumption and then to blasphemy. If any one should say that Jesus' temptation was not real, nor such as besets other men, then he is a heretic of a very bad complexion, for he has made the radiant life of Jesus into a

show, and has taken from us men the heartening comfort of Jesus' sympathy.

If any man should escape temptation, it will not be because he is strong, but because he is weak. There are natures so shallow and thin as to be below temptation. The tempest which raises the billows of the Atlantic does not make a ripple on a street pool, and the tares that strive with the wheat unto harvest in the deep rich loam would wither on the stony soil. Pharisees and prigs are not tempted, and therefore they must always be less than men. It is in the furnace that virile character is formed and men come to their best. When one holds himself in hand, as a driver guides a pair of mettled horses, then be sure that he has paid many a struggle for this mastery. Perfect purity means, as a rule, the victory over passion, self-restraint, the control of a fiery temper. It is the tempest which roots the tree, the strokes of the hammer which give muscle to the blacksmith's arms. Before Jesus began his public work he was led up and tempted.

There is no moral disgrace in temptation, and it would save much confusion of thought if we distinguished two different things, sin and temptation. The one is disease and the other is infection, and whether one catches or resists infection depends on his constitution. Temptation is an inducement to depart from the path of righteousness, and may spring either from the outside world or from the base of our own nature. It appeals to the ego in us, the power which says "I will," or "I will not." If one says "No," the shaft has glanced from his shield; if he dally with the thought, the poisoned arrow has touched his blood. When a man defends his castle unto blood, it matters nothing that the walls show bullet marks; if he creeps down and opens a postern door, he is a traitor to himself. When the will weds with temptation, the result is sin, and the end death.

One may be tempted either on his own ground, in which case he is likely to stand, or on the enemies' ground, when he will likely be overcome. When a young fellow dare not leave his rooms of an evening lest a touch should set him on fire, one for an instant pities him, for a human will reduced to moral imbecility is a lamentable sight; one's next feeling is contempt. What has this man been doing with himself? What kind of books has he been reading? What company has he been keeping? What thoughts has he been harboring in his mind? If you could get at the truth, the condition of this abject would be an open secret. He is not a victim, he is a suicide.

Men do not fall because the devil is cunning and strong—the devil is made the scapegoat for many offenses—but because they have prepared themselves to fall. If a passer by fling a burning match through the open window of a well-kept house, it will do no hurt; if it light in a room stored with gunpowder, the explosion will shatter both house and householder. When an unholy thought lands on a clean soul, it is cast forth with loathing; when it finds a foul imagination, it raises a fire none can quench. It happens after the same fashion with the temptations which make their

approach through the spirit rather than the body. Why is it one man falls into sins of spite and jealousy and greed and trickery, while his neighbor is magnanimous, generous, straightforward, self forgetful? Do not we all live in an atmosphere reeking with selfishness, yet one is stricken and the other escapes? Why should the bacilli settle in one man's lungs only? Because they have found a congenial soil. There are souls so mean by habit and training that sin takes root in them like fungi in a bed of corruption—souls so pure and lofty that in their atmosphere every evil thought is sterilized. In the sudden hour of temptation one reaps the reward of his past—of good or evil.

The safeguard against temptation is not seclusion but self-culture. As it is not disinfectants that will most certainly secure one against infection, but a sound constitution, so it is not rules of life that will strengthen one against temptation, but a strong soul. One must build up his moral constitution by the habit of noble deeds and high thinking, by fellowship with pure women and honorable men. The chief aids in this regimen are literature and friendship, for he will not afford house-room for unclean spirits whose mind is already possessed with goodness, and his garments will not take fire in this furnace who walketh with the Son of God. Above all books the Bible passes as iron into a man's blood and gives vigor to his will, and he that lives with Jesus catches the infection of his aims and spirit.

One of the great sensations of life follows a temptation resisted and overcome. The good knight of God is led to the end of the arena, gentle hands loose his heavy helmet and strip off his blood-stained armor and hold a cup of sacramental wine to his lips. Whether the scene of the conflict be a busy office or a commonplace room, or the football field or the roadside where the honeysuckle and dog-roses mingle, temptation must ever be a romance.

When one reads in the gospels that angels minister to the victors, it is the poetry of truth. The spiritual world follows and overhangs us in this present strife, and it may be that the faces are those who love us and whom we love. Our eyes are as yet holden so that we cannot see, but our souls have a thrill of pure joy, with which no pleasure, nor gain, nor fame, nor knowledge can be compared. There is something better than the sight of an angel's hand or the sound of an angel's voice, and that is the "Well done" of conscience, which echoes from the throne of God himself.

Some say that the age of chivalry is past. The age of chivalry is never past as long as there is a wrong left unredressed on earth, and a man left to say, "I will redress that wrong or spend my life in the attempt." The age of chivalry is never past so long as men have faith enough in God to say, "God will help me to redress that wrong, or, if not me, surely He will help those that come after me. For his eternal will is to overcome evil with good."

—Charles Kingsley.

* Copyright, 1895, by John Watson.

The Church Prayer Meeting—How Can It Be Bettered?

A Fresh Discussion of an Old but Important Theme.

The following symposium is the outgrowth of an editorial in our issue of Aug. 22, entitled *Dissatisfaction With the Prayer Meeting*. The individual opinions thereby drawn out are here brought together and represent, as will be seen, both the leaders of prayer meetings and those who sit in the pews. We are compelled by limits of space to omit a number of communications received.

It Should Be More Devotional.

So far as my own people are concerned there is not so much of dissatisfaction with this service as of *indifference* toward it. Though the notice is given every Sunday and frequent appeals to members are made to be loyal to this established meeting of the church, fully one-half the members do not respond, and do not seem to feel under any obligation to do anything by attendance or otherwise to contribute to its support and success.

But what about the less than half of the members who do attend? Do they come week by week from habit, from sense of duty, or from desire to be present for the good they receive or the good they may do? Our meetings vary in interest and fervor more than in attendance. The topic has something to do with this. If it is one which fosters discussion rather than fervor, the result is damaging to the meeting. Topics that are spiritual and practical rather than intellectual and speculative seem to be best suited to our need.

My own opinion is we have too much conference and too little prayer—too much of the intellectual and not enough of the devotional. The name prayer meeting is a misnomer as applied to some of these midweek services. There is scarcely any prayer heard. The spirit of prayer is not felt. The great needs of the church and kingdom do not rest on the minds and hearts of believers. Nothing is specially desired, and there is nothing to be particularly grateful for, and so the spirit of prayer and thanksgiving and confession does not control the meeting.

I have no objection to more thorough study of the Bible such as you suggest, or an intellectual grasp and consideration of questions which pertain to the kingdom of Christ. We need meetings of this sort. In spite of our Sunday schools there is an amazing ignorance of what is contained in the word of God.

But the prayer meeting is not specifically a service for Bible study. It is the one opportunity of the week for Christians to mingle their petitions and praises. There is confessedly too little prayer in our churches. Some Christians have never learned to pray audibly. Their voices are never heard in this part of devotion, though the spirit of prayer may reign within.

It does not require intellect or eloquence or special qualification. It does require a devotional spirit and some sense of what it is to be a true disciple of Jesus Christ. When I think of the humble gifts and inferior attainments of the men to whom I listened as a young man in the prayer meeting, and recall how earnest and acceptable and helpful they were in this exercise, I wonder that so many men of larger capacity and education should continuously excuse themselves from participation in the prayer service. Base custom and bad example have much to do with this unwillingness to pray.

W. H. A.

Too Much Perfunctory Talking.

The *Congregationalist* is doing a good work in calling attention to the prayer meeting. It is self-evident that what has been and should be the right arm and powerful auxiliary to the church has lost most of its power. The reasons are many. One is, the fact that it has been run in one rut too long with too little spiritual unction. It needs leaders with more zeal and enthusiasm, more spiritual oil; too much like a machine wearing out gradually for want of lubrication. The leader should be prompt, never waiting for the people; begin on time, should

not use up half of it in the opening exercises, in a long prayer and extended remarks. He should save his thoughts until the last, gathering up the most practical ones, thus putting on the capstone. The meeting is killed in the house of its friends by too much talk, all from a sense of duty. It is a sad condition when Christians are prompted mainly by duty when love should control. The former is slavery, the latter brings a foretaste of heaven. There is no more certain way to kill the meeting than to have long prayers, long talks, many words, few pertinent thoughts, no food for lambs nor sheep. The leader must set the example, make the meeting like a family gathering, where all shall feel free to say a word, a verse of Scripture or song, with no painful pause while the leader is hunting for a hymn. He should seek to get some expression from those who never volunteer, but would willingly answer questions. The *Congregationalist Handbook* is admirably adapted to that plan. The reaction of truths spoken often does more good than thoughts expressed by others.

No plan, however good, will answer for all time. The leader must occasionally vary methods, but always be full of the Holy Spirit. His enthusiasm should make it evident that his whole soul is on fire with a spark from on high. When this is the case, how soon will it electrify those present; but don't make the mistake which is often made of letting the meeting run itself out. Stop as you should a good sermon, when the interest is at the highest point; then those present will be sure to come again. The influence is often lost by the leader prolonging the meeting until it dies.

Some leaders seem to think the full hour must be kept, even if it calls up a brother who really has nothing to say, only to fill up the time. A good minister once said to his people, "Never speak in meeting if you can help it, but I hope you will be so filled with the Holy Spirit you cannot help it." The thoughts from an overflowing heart are sure to move others. When a good man pleads his cause, there is something back which gives a power to every word—a heart.

The prayer-room may have everything beautifully arranged to furnish heat and light, but nothing to light up with—no matches. Now it makes little difference whether the pastor, deacons or others furnish the match, the result is the same, light and heat.

DEACON.

Utilizing the Bible.

It certainly is not true that the prayer meeting is "the pulse of the church," or whatever the phrase is. I know that the old-time meeting fails to hold its place as an indicator of the real Christian fervor which exists in many churches unexpressed in that way. I heartily believe that the midweek meeting should be more of a *council* of the church, "a committee of the whole," where all sorts of things connected with the work and life of the local church and of the kingdom should be brought up for discussion. I think that our prayer meetings might well be more *Congregational*, used to develop interest in the history and polity and purpose of our own denomination. I have also used with great profit Ephesians, Philippians, James, 1 John, at different times, spending half a year, say, or three months at least, on a book like Ephesians. We did not turn the prayer meeting into a Bible class. But, taking a section at a time, we considered all the topics it suggested and thus gave a wide range for interesting remark. Of course we tried to keep in mind the connection of all the thought and at the end had

a good idea of the whole epistle which we had covered. As these were written to the churches they seem specially appropriate for such use.

P. T. F.

Let More Persons Speak and Pray.

It is much easier to criticize than to tell how to bring about an improvement. Whatever be the methods adopted in any church, I am sure that it is an obligation to be reasonably dissatisfied. Out of that dissatisfaction should come a sense of duty on the part of the individual for increasing usefulness in the prayer meeting from week to week. This increased usefulness may come along the line of withholding many of the staple remarks which possibly it has been the habit to make.

I have noticed in the one or two of the prayer meetings with which I am most familiar that whenever a topic of practical living or a vital question of theology is touched there are plenty of well-equipped people eager to speak upon these themes. The reason is, I judge, that they are thinking about them. When, on the contrary, some more theoretical question comes up, the "stand-bys" are left to do all the work. In this case we have plenty of words, but not much interest. A more systematic use of the Bible, and the consideration of practical questions arising from such study, would help much, I should think. It seems to me, also, that in our older prayer meetings as well as in our Christian Endeavor it would be well for us to try and learn how to pray. The disciples were not above wanting to know how to pray better, and it is evident that there is room for improvement and growth in this particular in most prayer meetings.

W. H. S.

The Killing Effects of Intellectualism.

Who killed the prayer meetings? If intellectualism were as ready as the sparrow to speak up it would doubtless say:

I, with my wise instructions,
And my cold deductions,
I killed the prayer meeting.

Come into the First Church chapel and see me do it. I have, under my authority, those who can be relied upon to slay anything that is not dead already. One of the prominent men of the day, intellectually, is leading the meeting. The chapel is fairly well filled; the singing is good; the pastor gives a learned exposition of the Scripture, selected for the evening; six men, out of a membership of five hundred, either speak or pray; the benediction is pronounced, for the hour is ended. After seeing intellectualism perform its deadly work, one is constrained to believe that while rant and ignorance may be Sauls, intellectualism is a David in the number of his slain.

Is not this the basal idea of the meeting—that we may help others by our prayers and be helped by them in the attainment of a clearer view of duty and strength for that duty? It might be a fair question for me to ask myself what right have I in the prayer meeting if I am not there to pray? What right have I to expect others to furnish me some of their spiritual oil simply because I may happen to be in their company? If one expects help from the prayer meeting must he not, in fairness, expect to put in something of help for others?

Often prayer meetings are too large rather than too small. If more are present than can have some part in the service, that meeting is too large. If some are present simply because it is prayer meeting night and they feel less uncomfortable at meeting than at home, that meeting is too large. If only three meet and one of them has come carelessly, aimlessly, expecting to get something from the

other two and nothing from God, that meeting is too large. The prayer meeting is a success in proportion to its likeness to the meetings for prayer recorded in the acts of the apostles. It is a failure for young or old as it loses sight of the reason for its existence.

W. G. M.

Variety Indispensable.

It may be set down at the outset that it is not easy to have a good prayer meeting. But God has called us to nothing because it is easy. The difficulties grow partly out of subjective conditions entirely compatible with vital spirituality. The sublimity of the themes of religion hinders easy speech—and ought to. Glibness is an offense here. Moreover, a sensitive spirit finds difficulty in any utterance relating to the most sacred things of the inner life. Natural timidity is re-enforced by a delicacy worthy of deepest respect.

But, after all allowance for other sources of difficulty, I am compelled to believe that the chief hindrance to the prayer meeting lies in shallowness of spiritual life—in the absence of real relish for the things of God. The indifference of many church members is the indifference of a sick man to food. Souls cloyed by greed and pride and self-centered living cannot enjoy Christian worship, meditation or fellowship.

I am in substantial accord with the editorial of Aug. 22. The typical prayer meeting of a generation ago is wholly inadequate for today. The present midweek service is, I believe, superior to it, but improvement is still desirable and possible.

Genuineness and reality are prime requisites. Nothing should be forced. Let us have honesty, though it should be the honesty of silence. Better to sit in silence than to "fill up" the time under clock pressure. Better far the pain of honest silence, provoking sorrow, shame and at least inward prayer for the quickening breath, than the stupid complacency that is easily content because there have been no "pauses."

A large variety is important and practicable. Why not an occasional evening devoted chiefly to singing, not in sleepy humdrum, but under vital leadership and wise criticism—an evening of musical work? Very much may be done by such practice to broaden the intelligence and quicken the piety of those who sing. With such a wealth of truth and experience in our hymnology, there must be noble possibilities in vital and intelligent use of it. One of these singing evenings is always hailed with delight in our church. The relation of such musical work to good congregational singing on Sunday needs only to be suggested. And it might even help some pastors to be good hymn readers.

The midweek service may be broadened and enriched by making it sometimes a school. The element of instruction should not overtop that of worship, but frequent evenings may well be devoted to real study. In our own church we plan for such an evening about every three weeks. Here are some of the themes that have been taken up: The Bible as a Book and as a Library, Revelation as a History, The Progressiveness of Revelation, The Element of Prophecy in Scripture, Some Principles of Biblical Interpretation. Many in our churches are asking, "How can we know what the Bible means by what it says?" and multitudes are being led astray by vagaries that depend upon false and often absurd interpretations. The canon of Scripture (here every pastor will find a host of people in absolute ignorance); Biblical criticism, lower and higher—what it is and what about it? the history of our English Bible; and then, book by book, the writings of Scripture, giving an evening or more to the outline study of each in its unity, its relation to the whole scheme of Scripture, its practical values, etc.

These services always bring out a special attendance, and the pastor is often assured of their practical usefulness. Such services can-

not fail to develop an intelligent, rooted and working piety in the church, to forefend a deal of shallow skepticism, to prepare efficient workers for the Sunday school, and to enrich and broaden the mind and the ministry of the pastor.

I will add that some of our most profitable meetings are chiefly conversational, devoted especially to the asking and answering of questions, usually upon some subject previously announced, conducted with special seeking of freedom and informality, few who speak rising from their seats. Such a service requires of the leader a deal of grace and "sanctification," tact, gentleness, humbleness, readiness and, above all, the abounding of the Spirit. But it will be worth all it can possibly cost when he is a man of sense, filled and guided by the Spirit of truth and grace.

F. T. B.

A Statement of Methods.

Ours is not the ideal prayer meeting, nor yet all the pastor desires. However, it has elements of strength and in a measure meets the difficulties and requirements of the present time. Fifteen minutes are devoted to worship, prayer, and singing hymns chosen beforehand, suited to the Scripture to be read and pondered on and to the occasion. Thirty minutes are given to the exposition and study of the passage. A short review is had of the previous lesson or lessons, whereby helpful truths are recalled and impressed upon the memory. Questions are asked and answered by people and pastor. Notes are taken, verses marked and important Scriptures memorized; thus the truth is fixed in the mind and is the more easily worked out in the life.

A book is studied in order. Sometimes a few verses afford enough meat for the hour; sometimes a whole chapter is contemplated. The blackboard is an aid. It is the aim to get from the passage what is practical and helpful to those present, rather than to give it a too critical analysis. Ten minutes are spent in prayer and praise. Thanks are given for the revelation and blessing is asked upon the word studied and the truths unfolded. From ten to twenty persons pray audibly. Individuals mention passages found helpful and relate briefly incidents or experiences of interest to the church. The pastor calls attention to persons or institutions, conditions or circumstances to be remembered in prayer. A few petitions for these special objects are offered, and the meeting closes with hymn and benediction. A short time is spent in handshaking and friendly chat.

Such expressions as "the meeting is now open," "I hope you will all take part," and "brethren improve the time," are never heard. No one is asked to speak or pray, nor is any previous effort made to pump up seeming interest or enthusiasm. The order varies but the hour is seldom too long. Yes, there are pauses, sometimes precious, sometimes painful, but followed by gentleness, never by grumbling.

An incident may show in what regard these Bible study prayer meetings are held. A mother speaking of her daughters, aged thirteen and fifteen years, said: "If the girls must miss preaching or prayer meeting, I prefer them to miss the preaching. Here they learn so much of the Bible and gather many practical lessons."

When we are led by the Spirit into the fullness and richness of the Word, our midweek services will be gatherings not to be dreaded, neglected or shunned, but to which the people will look forward with desire.

A. M. B.

Bible Study Better than Aimless Talk.

The cut and dried character of the remarks from which all personal testimony is studiously expunged, or, *vice versa*, the sentimentalism of the slop-over variety out of which all "speaking to edification" is carefully eliminated, the pauses, the ceaseless participation week after week by the same persons, the unfortunate proddings to "occupy the time," the dampening influence of wry faces, which

look as if their owners were there from a sense of task service, the long harangue, followed by a prayer from the one who has spoken *ad libitum* and now proceeds to address the throne of grace for everything conceivable, working into his prayer a good bit of theology or a vein of censure for the coldness of others, the absence of sprightly and frequent singing—all these things contribute to make the midweek service tedious and unsatisfying.

Now I conceive that a prayer meeting ought to be one of the most enjoyable and uplifting spots on earth. It ought to be a time to be greedily looked forward to as a service of prayer and praise and mutual refreshment by the way. It was started only about a hundred years ago and when it was started was violently opposed by the church, because it was a "night meeting" and because it seemed to be creating a hyper-spiritual and over-zealous class. But those first prayer meetings in New England had their foundations laid in Bible study. People got something by attending them. They were the cause of the wonderful series of revivals which sprang up all over New England toward the close of the eighteenth and the beginning of the nineteenth century. The "Word of God" ran and was glorified. I believe now that a similar result would follow a method of systematically studying the Bible in our prayer meetings.

R. D. M.

Advance Preparation Needed.

One solution of the problem is the commitment of four meetings of each month to as many sections of the alphabet. It is quite probable that the average meeting will rate somewhat lower, but the gain in distribution and general uplift must be greatly enhanced. But how easy are the recipes for a successful prayer meeting, and how often we have proved the best both success and failure! The most careful preparation can be negated by some honored father whom the pastor's fervor inspires to follow, in spite of the most strenuous plea for brevity, with a fifteen minutes' talk. And, on the other hand, to what spiritual heights does a meeting now and then mount on the wings of some stray thought offered by a weaker brother and wholly extraneous to the appointed topic. Again, how often does the most zealous effort fail to stimulate either interest or attendance, while at other times, under a subtle influence for which only the divine Spirit can account, fervor grows, thought quickens, attendance increases and the prayer meeting becomes the veritable "secret place of the Most High."

Is it not so with our private prayer? Is it not so with our study of the Word? We must be quick and alert to adopt with wisdom whatever can make the prayer meeting more and more a satisfaction. But above all things let us never be discouraged because that service so rarely approaches our ideal.

Let us be grateful for the meetings which glow with spiritual fervor, lifting us perceptibly heavenward, but let us not despair because very often we must pray in the valley rather than on the Mount of Transfiguration. The prayer meeting will not be always uplifting to all. It will not always be edifying. Sometimes we shall go from sheer sense of duty. Nevertheless, utilized faithfully, conscientiously and regularly, it will prove in the future, as in the past, and often when we least expect it, a channel for the sweet entrance of God's spirit to our souls and a training school for Christian service which will demand our perpetual gratitude.

C. L. M.

The Appeal to the Heart.

In our meetings one topic often suggests another or some special condition arises calling for appropriate consideration. We had some young people who were thinking about a college course and one of them about the ministry. They were regular attendants at the midweek service and the topic announced one day was Possibilities. The very word is suggestive. Again, some of the church mem-

bers had suffered sadly and a prayer meeting was given to the subject of Endurance, special request being made for testimonies. The time was occupied without urging. The Jealous Care of the Religious Life came with force and was made applicable to our needs. Towards the close of this meeting a visiting pastor asked our prayers for a revival work soon to begin in his church. A half-dozen brief, earnest prayers instantly followed. All present were interested, and the leader said: "Our topic next week will be Prayer, but the meeting will not be to argue or debate about prayer. Think of some one or something for which you are praying and would have us pray and come with a prayer in your heart and on your lips." It is after some such meetings that friends have said: "O, what a good meeting! I have been helped"—satisfied, yet expecting a better one and ready to share in bringing it about. Topics which are appropriate, which touch the everyday needs, which lead to thought and study at home, which may feed the intellect, but more the heart, will not disappoint.

Variety is an essential condition of success in conducting a prayer meeting. No two meetings need be or ought to be just alike. To have the people know beforehand how a meeting will be conducted is to open the way to dissatisfaction. Within the limits of prayer, singing, responsive or concert reading, occasional use of blackboard, testimonies and monthly concert, changes can be wrought which will produce sufficient variety.

A Variety of Hints.

C. D. B.

I never "scold" the people for not being present, but give them a cordial invitation. I always feel that I must be prepared in mind and heart. I vary the order, not so radically, however, as to give the brethren the idea that we are devotees of novelty. We make singing a prominent feature. In this I lead. Sometimes we have sentence prayers after singing. At the midweek meeting I often get the young men or the junior deacons to take turns in leading. Sometimes I prepare a series of questions upon the subject, especially if it be one that would not open up to the brethren readily. On Sunday evening I give a short address of fifteen minutes. Sometimes I let the meeting rest in the hands of the brethren, and then again I assign topics. Then again we have the responsive service published by *The Congregationalist*. For a change I have what I call a Bible reading, the people doing the reading, e. g. The Character of Christ's Followers was one of the last—blameless, Phil. 2: 15; bold, Prov. 28: 1; devout, Acts 8: 2, etc. These I write on slips to the number of twelve or fifteen and give them generally to the younger members to read, and then designate to the others privately which one I wish them to emphasize. At such a meeting I usually find some hymn or poem bearing upon some phase of the subject, and give a stanza to two or three of the young ladies to read at the proper time.

G. M. H.

Machinery versus Life.

Perhaps the ideas of a more than a semi-centennial with a constant prayer meeting attendance that dates back long before he made a public avowal of the Christian life may have some interest, if not value, in your solicited consensus of testimony. Machinery in a prayer meeting, the friction of which makes it apparent, lessens the interest desired. Some machinery is necessary and indicates a laudable zeal to make the meeting interesting, but it ought to be so carefully oiled with devotion and run so smoothly as to deceive the very elect, for the more elected some feel themselves to be, the more supersensitive they are to all innovations. This one thing, however, is sure. Preparation of the leader of the meeting is always in order, especially the cultivation of such a devotional spirit within himself as will incite a devotional frame of mind in those who attend. Such leadership rarely ever fails. The great tem-

tation is to too much intellectual cramming that we may impress others with our mental resources—brainy leadership at the expense of spiritual leadership. That is why unsettled ministers are often an unfortunate addition to a church's roll. The average Christian feels incompetent to follow a literary fellow, while what the former had to say might add perhaps full as much to the usefulness of the service. Prayer meetings are no places for exhaustive disquisitions.

Don't make prayer meetings so pious that they become sepulchral. Pious phraseology and terms in these busy days sound much like religious cant. It's simply *passé* and unattractive. Rather invite testimonies that are so natural and practical that the ordinary boy and girl will want to be a grand good boy and girl.

Another very formidable obstacle to an interesting prayer meeting is the strained effort to run the hymns of a meeting in the same strict topical rut without regard to the music associated with them. I say select the tunes first, for most of the hymns in any hymn-book fit to be used in a prayer meeting ought not to be very much out of place in any devotional meeting.

W. H. P.

THE YACHT RACE AND ITS LESSON.

BY HON. J. M. W. HALL, CAMBRIDGE.

The recent yacht race, with its disappointing and unsatisfactory conclusion, can hardly be a victory over which any true American will care to boast or a page in international yacht racing which either American or Englishman will enjoy reading or remembering; and yet, what yacht race of modern times was prepared with so great an outlay of money, with such skill and science in marine architecture and with such expectations as to determining the relative merits of American and British yachts? The social standing of the parties identified with the affair, the large financial support given to the enterprise, the very general interest excited both in Europe, the United States and Canada in the result of the race, all combined to make this the most memorable yacht race of modern times; and yet a more complete *fiasco* could hardly have occurred had it been deliberately planned, and a more unsatisfactory conclusion could hardly have been imagined.

Whether the committee of the New York Yacht Club blundered in their decision as to the claimed "foul" of the Defender in the second race, whether Mr. Iselin displayed a tardily generous spirit in waiting for the decision of the committee before offering to call the second race "off" and sail another in its place, whether the Earl of Dunraven was justified in withdrawing from the third race, after once crossing the starting line—are questions that by no means will be unanimously decided in favor of the American boat. It is quite safe to say that, among Boston merchants interested in shipping, the majority of sympathy is with the British boat. But it is not with these questions that the most important lesson is associated.

If we recall the history of the Defender, it will be remembered how frequently the Sabbath was used to inspect the work of construction and how the Sabbath hour, when by New England custom church-going people were wending their way to the house of God, was chosen as the very time for the Defender to leave her moorings in Bristol harbor and make her first trial trip down the bay, attracting and diverting the attention of thousands, many of whom would otherwise have no doubt remembered the Sabbath day. Nor was this done once but repeatedly, until notice was taken of it by more than one paper as an insult to the law-abiding, Sabbath-observing sentiment and practice of New England. It seemed almost as if Mr. Iselin deliberately defied this New England sentiment. Perhaps we misjudge him, but a man must be judged by his actions.

Is it not a little singular that a succession

of serious mishaps occurred, commencing with the "cradle" of the Defender—when an unsuccessful attempt was made to launch her—and continuing up to the second trial race with the Valkyrie, and which have no parallel in any of the previous international races; and that the result of the races has forever, probably, put an end to international yacht racing off New York harbor and for many years postponed another race on this side the water?

We do not claim that the Defender was not the better boat or that in a fair contest she could not easily have distanced the Valkyrie, but we think many of our citizens, besides those of the old-fashioned type, will recognize a striking illustration in this ill-fated contest of the truth of the words, "Them that honor me I will honor and they that despise me shall be lightly esteemed."

There is a strong sentiment in this land of respect for the Christian Sabbath and he who violates this and shows such an utter disregard of it, as Mr. Iselin has, will find that it is to encourage defeat, disappointment and disaster; and if Mr. Iselin and his associates learn this lesson it may be the most satisfactory result of a very unsatisfactory yacht race.

CURRENT THOUGHT.

AT HOME.

Bishop F. D. Huntington, in *The Churchman*, pleads for simplicity in the administration of the affairs of the Protestant Episcopal Church. "They who imagine that the Lord's sacraments are honored or venerable in proportion to the barbaric parade of the function, forget the principles of art hardly less than of the religion of the Son of God, and are almost as untaught by the culture of Athens as by the simplicity of Nazareth. A state can have the virtue of order without political *finesse* or diplomatic fuss, and the church can have the grace of sacraments in its fullness without being spectacular or effervescent or mimetic. One does not see how the very plain duties of a presiding bishop would be better discharged if he were titled archbishop, patriarch, metropolitan or primate, or how the helpers in our domestic and rural missions are to be strengthened by the decoration of a foreign nomenclature."

The Cumberland Presbyterian calls Rev. G. D. Matthews, D. D., general secretary of the Alliance of Reformed Churches, to order for using the *Quarterly Register* of the alliance to condemn, by implication, all Presbyterian churches that have fostered Christian Endeavor Societies. "Unnumbered thousands on both sides of the Atlantic will take none too kindly to the great secretary's unwarranted and unjust charge that Christian Endeavor is a church under another name, or that its tendency is to disintegrate churches, or that any church co-operating with others in Christian Endeavor has thereby suffered loss. Closer acquaintance with Christian Endeavor in the churches would have saved the usually very wise, discreet and consistent general secretary from placing himself in the attitude of condemning other equally good and far more numerous Presbyterians while he was endeavoring to commend those of a single communion."

Elizabeth Stuart Phelps, in *McClure's Magazine* for September, affirms that a decided reaction is manifesting itself in the popular taste concerning prurient literature, the kind of novel which is just on the verge of indecent, and which has largely characterized much of the reading which is widely called for. She says: "A reputable publisher, fully in position to know whereof he speaks, told me within a month that a moral earthquake had recently happened in the world of letters. I replied that I had heard no roar and seen no cataclysm. 'The upheaval has been entirely silent,' he answered; 'it is not discussed. But it has absolutely occurred. Publishers and editors understand it perfectly. The day of bad books has gone by.'"

The Home

THE WEE BIRD OF THE HOME NEST.

BY MARY D. BRINE.

The sun has ceased its shining and gently sinks to rest.
The birds are homeward flying, each to its own safe nest.
'Tis now, at sunset hour, the tenderest since the morn,
That the dream-angels gather and "lullabies" are born.
Safe hiding in the leafage of the tree beside my door,
Full many a mother-birdie hovers her birdlings o'er.
And here within my home-nest my own wee birdling lies,
Whilst over all is shining the Father's starry skies.
O, wee bird of the home-nest, come nestle close to me!
Better the arms of mother than nest in leafy tree.
One, caring for the sparrows with tender heart and true,
Cares with a love immortal, dear babe of mine, for you.
Aye! mother's arms infold you, but his are ever near
To hold us both from danger, and both to him are dear.
To him we all are "children" who dare not go alone,
And mother's strength is weakness save in his strength alone.
See, fast the stars are gathering their nightly watch to keep
O'er every little birdling through the long hours of sleep.
And slumberland is echoing the tender lullabies
Which from the quiet shadows of the nesting hour arise.
And whilst the hours are fleeting and silence reigns supreme,
And whilst the stars in heaven still brightly, softly gleam,
May our dear Father bless you, and hold you in his care
Till my wee bird of the home-nest wakes to the morning fair.

These are days that try women's souls in the multitude of requests that come to them to work for church and philanthropy. The various church organizations take on new life and have new needs which require attention. The charitable institutions throw wide open their doors of opportunity for service, while the housemother has all she feels she can well do within her own particular dominion. What work she can consistently accept and what decline are questions that daily confront her. It needs more than the wisdom of a Solomon to decide upon the practical use of the pronoun "which." Usually in her enthusiasm she makes more promises than she can well fulfill. One needs to keep one's self well in hand not to be borne out into a whirlpool of church and philanthropic activity, to say nothing of society's reasonable demands upon time and strength. A good motto to hang in our living rooms for these days is, "In patience possess ye your souls."

An English lady of noble birth living near London is engaged in a form of philanthropic work which involves no public honor or fame, yet its practical results are far-reaching and most beneficial. She is in the habit of taking six or eight little girls, about fourteen years old, from the poorest homes and training them for domestic service under her own roof. All the work of her own large establishment is done by them under her personal supervision, with the help of one or two older servants. The girls remain a little more than a year and then are sent forth to fill situations in

other households. The advantage of this system over a public training school is that these young girls, at an impressionable age, come under the constant influence of an orderly, systematic and Christian home. While mastering the details of their craft, they are unconsciously learning habits of neatness, courtesy and other virtues which do not belong to the curriculum of the technical schools. It is the old apprentice idea, which is considered antiquated nowadays, but a really good method is never out of date.

It is remarkable how a trite saying or idea will suddenly become illuminated for us by a commonplace happening that touches our life. Its truth is realized then for the first time as we see it wrought out materially. Not a thousand miles from Boston there was a little workroom which was conspicuously narrow, dark and close in more than one sense. Another window was cut and the whole character of the room was changed. Not only was there more light, but the size actually seemed increased. If your life seems shut in to narrowness, if you cannot mingle with the activities of the outside world, open another window and let it come in to you and thus enlarge your borders. But if at first your attempt for a more abundant life apparently does not profit you, do not blame the world outside. A lady coming in town one evening on a suburban train mused at the stupidity of railroad managers in putting the names of the stations so high as to be out of sight of the passengers, when suddenly she discovered that her curtain was partly drawn. It is so human to believe that some one else is keeping from you what only your own thoughtlessness shuts out! To him that looketh aright it shall be revealed.

THE PRICE OF A HOME.

BY KATE UPSON CLARK.

When we speak of home as "the dearest spot on earth," we are telling the truth in more senses than one. It is the place that we love best, but it is also the place which costs us an enormous amount of work and vitality. The labor attendant upon the keeping up of a home is incalculable. The husband and father toils all day for its support. The mother spends most of the busy hours between sunrise and sunset in active exertions to make and maintain it as a clean, wholesome, comfortable abiding-place. To all of us who are housekeepers, the inevitable work of home-making, no matter how we may bring our best intelligence to bear upon it, and no matter how much we may simplify it, looms up before us occasionally, and seems greater than we can bear.

There are the putting away of the summer garments and the preparation of the winter clothes, and *vice versa*, the cleansing and sweetening of packing trunks and bureau drawers, the periodical overhauling of the attic and cellar, the renewing of the pillows and mattresses, the upholstering of old pieces of furniture, the sorting over of papers and magazines, and the kidnapping of a superhumanly busy boy or girl, who has absolutely no time for such trivial pursuits, to carry any reading matter and half-worn garments not needed at home to some charitable distributing station. Then there are pictures which have grown time-stained and dusty under the glass. They are not

fit for the walls any more unless something is done. Tottering "crickets" and wobbling chiffonières must be attended to. Screen doors and windows must be repainted. The garden must be worked over. The wringer must be repaired. The door-mats are suddenly discovered to be in a hopeless state of decrepitude. The sweeping-covers must be washed. The curtains must go to the cleaner. The decent furniture must be brushed and covered, and yet all these things are only incidents in that operation the mere mention of which has for generations darkened the horizon of the race—namely, house-cleaning. This, with its accompanying carpet-lifting, or floor-waxing, paper-hanging, paint-scrubbing—but we can pursue the subject no further. The anguish is too recent.

And through it all, no matter what complications arise—and they always do arise, with a fiendish disregard of carefully laid and seemingly perfect plans—the house-mother and director-in-chief of the domestic management must be ever placid and amiable. Perhaps that is where the strain is hardest. If one could only throw conscience to the winds, and scold one's fill at such times, what a blessed relief it would be!—on the supposition that Bridget and the bairns would stand it, which of course they wouldn't. One must keep one's temper from expediency, if not from principle.

The foregoing inadequate analysis of the annoyances of modern housekeeping in the average family of moderate means has been presented with this object: to impress upon mothers the necessity of bringing up children with a realization of the tremendous price of a home. Without complaining of it to him, a bright child can be readily taught something of the difficulty and expense attendant upon keeping up this precious nest, which is the field of supreme delight to every right minded person, young or old. It is then but a step to the lesson that every individual who shares the blessings of the home should help in its conduct by some form of daily, regular labor, which he can see is a real contribution to it. We all err in this matter. It is so much trouble—first, to decide what a child can do best; second, to teach him to do it; and, third, to see that he does it after he has been taught—that we continue to perform the work ourselves, or to put it upon already overworked servants. In this way we foster a selfishness and a lack of consideration for others in our children, which may forever stand in the way of their spiritual growth besides impairing their actual efficiency. We cannot too strenuously pursue them with the doctrine that if they enjoy the pleasures of a home they must also help to provide them. Never lose an opportunity to emphasize the sweetness of home. Teach the young to look forward to having sometime a dear home of their own, but make them realize that it can be secured only by toil and irksome responsibility and the pouring out of heart's blood—though worth it all, and more.

It is not the things that make the most noise and show that are the bravest and the best, but the everlasting patience, charity and courage needed to bear our daily trials like good Christians.—L. M. Alcott.

Then take things as God sends 'em here,
And, ef we live or die,
Be more and more contenteder
Without a-asking why.
—James Whitcomb Riley.

FRIENDSHIPS AMONG WOMEN.

BY LILLA THOMAS ELDER.

Juliet, as she says good-by to Romeo, after he has descended to the garden, calls to him: "Art thou gone so? My lord, my love, my friend!" A commentator remarks, "The closing of the series with 'friend' sounds like an anti-climax in our ears, but it was not so in the poet's time and ought not to be so now." We may well believe that, to the lonely girl, Romeo in the character of friend appealed to her as much as in that of lover and husband.

So true is it that it savors of triteness to say that no existence is complete without the stimulus and support of a true friendship. In the pages of Biblical history the tender relations of David and Jonathan stand out vividly against a background of wars and persecutions, and from the remote times of ancient Greece the story of Damon and Pythias comes to us still fresh and undying. Tennyson, in *Idylls in Memoriam*, has constructed a monument more enduring than brass or granite to his friend, Hallam. These are all familiar instances, but they are of friendships between men.

History tells us little of friendships with or among women. This is probably owing to the obscurity of their lives and to the lesser regard in which, as a class, they have hitherto been held. Occasionally we see them figuring in history as the inspiration of men, acting as friends and advisers, and there is no doubt that much of the literature we have today would have been unwritten, many of the achievements of the time unaccomplished, had it not been for the encouragement and friendship which women have given to men. We are all familiar with the figure of Chateaubriand persistently seeking the comfort of Madame Recamier's society. Tasso found life unbearable away from the court of Ferrara, where he obtained inspiration for his genius in the companionship of the two princesses, Leonora and Lucretia. Schlegel turned from his philosophy to Madame de Staël for sympathy, while Swift, the satirist, found his truest friend in Stella. Men, no matter how constituted, crave the sympathy of women, yet women also need the friendship of other women. The chief solace of the poor French queen, Marie Antoinette, in her terrible afflictions was the affection of the lovely Princess de Lamballe. Queen Anne's passion for the fascinating Sarah Jennings, at first her young stepmother's maid of honor and afterwards the Duchess of Marlborough, is charmingly told by Mrs. Oliphant. So entirely did this affection influence her that Miss Royalty herself suggests, in the most schoolgirlish way, that they call each other "Mrs. Freeman" and "Mrs. Morley," in order that no distinction of rank may interfere with their unrestricted intercourse. A pity it is that politics and prime ministers broke up this romantic relationship!

Unfortunately, women, as a rule, are too ready to take offense, to misunderstand, to believe the little insinuating word that, sooner or later, becomes a wedge and cleaves so called friendships asunder. "I would have a woman as true as death," says Oliver Wendell Holmes, and so true must she be if she would be a friend worth having. And might not true friendships be more possible, more frequent among women, if they were not so fearful of violating the conventionalities of life and did not judge

things and people so much by the accepted and often false standards of the world? Women, for the most part, live in a thralldom. In a free country, even our native born Americans are slaves. We do not dare to deviate from the recognized rules of daily living. We cannot approach a person, no matter how placed or at whatever age, without the ceremony of an introduction. Our acquaintance, as a rule, must progress only under prescribed conditions, and because of false estimates regarding money and social values we often lose the joy of finding "a diamond in a dustheap." What rare souls pass us by with eyes looking out from under old-fashioned bonnets, what true hearts beat, unvalued, under shabby coats! "Happy he who can look through the clothes of man into the man himself," says Carlyle, but it is harder for women to do this than for men, because they are more conventional; there is more restraint, less trustfulness—shall it be said, less charity?

"What business had Samatia to be fighting for liberty with a fifteen-foot pole between her and the breasts of her enemies? If she had but clutched the old Roman and young American weapon and come to close quarters, there might have been a chance for her," so the inimitable Holmes runs on in the Autocrat. Women get acquainted very much as Samatia fought with her enemies—with a fifteen-foot pole between them—and it often does some very unpleasant prodding before it is dropped. Could they but meet at better advantage, more freely, more naturally, what happy, helpful and lasting friendships might result!

You flight of birds circling about on high
Seems but a whirl of dead leaves against the sky!
So look we often at another's thought;
We find it cold when something warm we sought,
And so we nurse our grief apart and mourn,
When had we just a little nearer gone—
Had just but said: "Dear, let me closer be"—
In every thought, as in each leaf, love's heart we'd see.

But in spite of restraints, withholdings and distrusts, many loyal, unselfish and enduring friendships do exist among women, and even where such close relationships are not maintained, women still do much to help one another unconsciously—even at the distance of fifteen feet! There is an ever constant interchange of kindly words and deeds, and oftentimes some little act or saying is magical in its results. Every human being is a thing apart, its inner life hidden from all others, its needs often unrecognized, its sufferings often unimagined. Just what word helps, what act makes life easier, is known only to the individual himself. A kindly pressure of the hand, a look, a word, a smile may help some fellow-creature over no one knows how rough a place, may even change the whole tenor of subsequent life. And the beginning of friendship is consideration—that consideration in small things which is the exponent of an unselfish love for others and of a great and far reaching charity, and the closer our relations to each other become the more are these things needed.

A true friendship is an education; it broadens and uplifts, and in its highest and best development it brings us very near to the kingdom of heaven.

Every woman is happy who partakes of contentment, industry and prayer.

Not by appointment do we meet delight
And joy; they heed not our expectancy;
But round some corner in the streets of life
They on a sudden clasp us with a smile.
—Gerald Massey.

Closet and Altar

Do not think of how little you have to bring
God but of how much he wants to give you.

When you look at the believer's busy life you may see no trace of his inward peace of soul. But you know that the ocean under the hurricane is lashed into those huge waves and that wild foam only upon the surface. Not very far down the waters are as still as an autumn noon; there is not a ripple or breath or motion, and so, if we had the faith we ought, though there might be ruffles upon the surface of our lot, we should have the inward peace of perfect faith in God. Amid the dreary noises of this world, amid its cares and tears, amid its hot contentions, ambitions and disappointments, we should have an inner calm like the ocean depths, to which the influence of the wild winds and waves above can never come.—*Graver Thoughts of a Country Parson.*

The soul that lives ascends frequently
and runs familiarly through the streets of
the heavenly Jerusalem, visiting the patri-
archs and prophets, saluting the apostles
and admiring the army of martyrs. So do
thou lead on thy heart and bring it to the
palace of the great King.—*Richard Baxter.*

O soul, be patient, restrain thy tears;
Have hope and not despair.
As a tender mother heareth her child
God hears a penitent prayer

Lean close unto him in faith and hope;
How many like thee have found
In him a shelter and home of peace,
By his mercy compassed round!

—Whittier.

Do not believe that God offers himself as a guide in his providence and a guide toward a holy life by his spirit, and yet will leave the mind alone which soberly explores the dark places of truth in the hope of his aid. *How* he can aid it is useless to ask; but that he can aid, who is truth itself, and has sure access to minds and hearts, you must not doubt. He may move in all silence, he may act on the soul and so on the mind indirectly, he may cause—as often happens—external things to illustrate truth in some remarkable manner. But be assured of this, that if, in obedience and hope you wait on him, he will bring you to the sunlight at last. And then the rest, the peace of having passed through and left behind you the wilderness of doubt will be a life-long enjoyment.—*T. D. Woolsey.*

Help us, O God of grace, to trust thee at all times, and not least when thy hand is heavy upon us. Thou dost not willingly grieve nor afflict the children of men. All thy way is merciful because all thy purpose is love. In the morning thou dost send a cloud, and in the evening thou dost show the brightness of thy face, and thus dost thou turn our expectations upside down, and set at naught all our wisdom. We bless thee that now we can say, Not our will but thine be done. When thou sendest us abundance may we be glad, and when thou takest away the delight of our eyes may we say, It is the Lord. This miracle thou canst work through Jesus Christ our Lord in whose name we direct our prayer. Amen.

Mothers in Council.

MORE ABOUT MATRIMONY.

One of our older readers maintains that too much novel reading has a tendency to create wrong impressions in the minds of girls concerning marriage. She says:

Love is represented in a way to give false ideas. You follow a pair through all the obstacles, misunderstandings and troubles of their lot, to end with wedding bells, and you know from the characters as drawn that, after the first glamour is over and they settle down to daily life, the prospect of real unity, affection and forbearance is very slender. Discussing the subject the other day with a friend, she maintained that the French system of arranging matrimonial matters for young people was, on the whole, the safer. One of us instanced the noted case of the Duc de Praslin of Paris, who murdered his wife, poor thing, not from jealousy, but because he was tired of her and preferred another woman. And we chanced to see in the life of Mendelssohn that the duchess was an orphan ward of the elder Mendelssohn. She had money and the duke had rank and, according to French ideas, it was a most wise and suitable arrangement—only it ended badly.

We should remember the Scripture injunction, "Only in the Lord" and "Be not unequally yoked together with unbelievers." Quoting this to a mother one day, she said: "O, but when you have a large family to provide for"—So she provided for her daughter's misery.

Too much time is worse than wasted in reading trash or that which is worse, "in one weak, washy, everlasting flood." Mere sentiment and imagination take the place of religion and common sense. MATURITY.

Still another contributor writes: I believe the sentiment among young people today in regard to matrimony is too mercenary. I heard a sermon not long ago by a New York minister on this subject who put the whole matter in a nutshell by saying, "Cupid has now changed his name to Cupidity." He claims that there are 3,000,000 bachelors in the United States, and the chief cause of their remaining single is a love of luxury and unwillingness to assume the responsibilities of family life. Some say that the girls are just as bad, and that the signs of extravagance in their dress deter young men from asking them to share their fortune—or rather lack of fortune. But I do not think so, because the innate love of home is usually stronger in women than men and therefore the former are more ready to make sacrifices for the sake of having a home of their own. . . .

OBSERVER.

Under the safe anonymity of your department may I tell why I am a spinster? (And I hope you will keep up this open parliament on marriage until we all have had a chance to free our minds!) One of my earliest recollections is hearing mother say to an intimate friend, "If I had my life to live over again I never should marry." This made a profound impression on me, for, like most children, I took it for granted that I must be wedded when a proper time came—it was as much a part of adult experience as having the measles or going to school was a part of child life. As I grew older I heard my mother's sentiment repeated over and over again by married women, until I gained an idea that some terrible and secret unhappiness lurked in the married state. When the time came for me to decide the question for myself, and I've been obliged to settle it several times, I always shrunk, at the last, from what seemed an awful risk. I never have recovered from the influence of those early impressions. And so I advise the married people, if they really believe that society would be better off if more people wedded, to stop talking against it. My ex-

perience may be unusual, but I am constantly hearing women of middle age bemoaning the fact that they are married, or else thanking the Lord they are not! SPINSTER.

Don't you think that the flippant jokes about marriage have something to do in forming young people's ideas? Being happily married myself, it always seems a profanation to hear, especially at theaters and in the so-called "funny" columns of the newspapers, so much fun made of the sweetest and most sacred of human relationships. It seems to me too serious and too beautiful a thing to be laid bare to public speech and laughter. In the life of Emerson, written by his son, he tells us that his father never would allow the slightest levity concerning the great disturbing passion as it entered young lives. Would it not be better if there were more of this delicate reserve? NEW ENGLANDER.

"HOW CAN I TEACH UNSELFISHNESS?"

So asks a contributor concerning an only child five years old. The letter goes on:

Wherever she visits among her relatives the children, being older, give up to her in everything, but when they come here it is a continual war if they do not play as she wishes. Usually it is sufficient to tell her that she will have to go into the crib unless she plays pleasantly. Then I often talk with her telling her that Jesus and mamma feel sorry to have their little girl so selfish and that by and by no one will care to have her come to see them or to play with her. She has a great deal of candy given her. She now passes it to the other members of the family without being reminded till she has perhaps ten pieces left, then she wants all the rest herself. Is it too much to wish her to share even to the last piece? When baking I almost always make her little cakes and pies. A few days ago I wished her to give one to somebody else and she would not without trouble. I dropped the subject then because I did not know what to do. Ought I to insist on her sharing with others till she is willing to do it herself? To all remonstrance she says, "I don't want to be selfish, but I want it all myself."

She has quantities of toys given her. Frequently in trying to teach her to be grateful I have said, "Few little girls have so many or such nice things given them." Soon after a little visitor was coming to play with her. I felt completely discouraged when she remarked: "I don't suppose Nellie ever saw half so many nice playthings as I have. I know hers are not so nice as mine." How do mothers manage in such cases? I want to teach her unselfishness, and yet it seems as if I had failed utterly so far. The things are hers. Have I a right to insist that she shall give them up or share them? Is there a better way to teach it? Unwilling service is not the best, but is not it better than none? Will it not in time become willing service?

PERPLEXED.

FORCING AN ANSWER.

There is nothing that conscientious mothers so desire in their children as a sense of truth. Yet I believe that a suggestion of falsehood often comes from the mother herself. Instead of waiting for the slow baby wit and stumbling tongue to do their work in their own way, we are apt to grow impatient and force an answer which may or may not be the true one. For example, my two-year-old daughter had been put to bed as usual one night and left by herself to go to sleep. After ten minutes of quiet a sudden wail brought me again to the nursery. The supposition was that the child had bumped her head. With this thought, I exclaimed, tenderly, "Did May bump her head? Poor baby, let mamma kiss the place! Where does it hurt?"

The crying ceased instantly, but there was no reply, nor could I discover any indication of a blow. I thoughtlessly repeated my question and the child, seeming to feel that some answer was required of her, accepted the explanation suggested by my question, and said: "May did bump her head. Mamma kiss it."

After much petting and kissing the baby fell asleep and I returned to the parlor, remarking carelessly to my husband: "I hardly think she bumped her head after all. Probably she felt lonely and wanted another kiss."

Even as the words left my lips I realized the enormity of what I had done. By tact and patience I might have won from the child her own innocent explanation, but I had rushed blindly in "where angels fear to tread." Surely it would have been far better to have gone without one than to have forced an answer by unwise and reiterated questioning. I have known cases where a child has been accused of certain acts on mere circumstantial evidence, and a confession or expression of repentance extorted with the greatest reluctance. Many times I believe the conclusion to have been a wrong one. Most normal children are quick to respond to a demand and eager to do what is expected of them. Truthfulness is an instinct, not a habit. Parents cannot afford to handle hastily or harshly these tender young consciences. Where a child fails to respond to questions readily I believe the wise mother will drop the subject immediately, waiting for voluntary explanation which is almost certain to come of itself sooner or later. MOTHER BIRD.

CONTAGIOUS DISEASES IN SCHOOL.

Attention is called to the fact by *The Journal of Hygiene* that the relative mortality from contagious diseases is far less in country school districts than in cities. One reason for this, says the writer, is because in the country the children are all acquainted, and the knowledge of illness in any family is quickly spread through the neighborhood. It should be remembered that it is the *slightly ill* child with a contagious disease that threatens his fellow-pupils.

HOW TO BE HEALTHY.

In view of the amount of work which Susan B. Anthony has accomplished during her long life, it is worth while for busy women to read her rules for keeping well. She says:

I attribute the secret of my good health to the fact that I never abused it. I have always made it the rule of my life to be regular in my habits. I have a time for everything. I live on simple, muscle and brain giving food. I have not broken down in my campaign life simply because I never would indulge in dissipation or late suppers after a lecture. I do not eat a hearty dinner before speaking in public; on the contrary, I eat very lightly. After my lecture I do not accept invitations to swell suppers. I go straight to my rooms, take a bath and drink a cup of hot milk and eat a cracker. I think if I lived down in New Orleans I would merely eat an orange and a cracker before retiring, after a heavy evening's work.

Another thing, human nature demands a certain amount of sleep. Women need at least nine hours of it out of every twenty-four. If you go to bed and wake up in the morning without feeling refreshed, then the human machinery is out of gear, and the equilibrium must be restored or nervous prostration and a general breakdown will almost surely result. This is inevitable. Nature won't be cheated. She keeps an absolutely correct bank account and collects every farthing. Women try to do too much. The overdrawn drafts on nature must be paid. When there is tearing down there must be upbuilding at the same time or the structure falls.

A LESSON FROM THE HARD TIMES.

BY BERTHA M. SHEPARD.

"A motorman! A slave, that is what I am," and Andrew twirled the brake, sending the car spinning down grade at a rate that worried nervous passengers. "Why should I bounce up and down this rocky road, year in, year out? Dust, heat, glaring sun, windstorms, rainstorms, anything! No matter, I'm a machine, I suppose, attached to the motor in the morning and taken off again at night."

Bang! The car stops. Dingdong! Bang! It starts again. Its load of dusty passengers is increased by a portly, haughty-looking man, who took his seat with a condescending resignation that told more plainly than any words the sacrifice imposed by rickety car seats on a being fitted only for soft cushioned carriages.

"Howling capitalist," mutters the motorman.

"There's another of those plotting anarchists," thought the aristocrat.

"I'll shake him up, though, that's one good thing," growled Andrew. "Wait till we get to the tracks."

Then as the conductor, springing off, signaled the crossing clear, Andrew put on more force, and rattle, whack, bang, the car flew across. Down grade, over switches, around curves, stopping here and there with a jerk, and starting up with a bounce, till the passengers, with groans and exclamations, one by one got off for transfers and home stops, until only the portly old gentleman remained.

"Wonder how he likes it?" chuckled the motorman. "What," as the car suddenly stopped, "power off? Good enough, now I hope he'll have a good time waiting here. He's bound for the Highlands two miles ahead, I'll bet."

"What's the matter?"

"Power's off, sir."

"How long will we have to wait?"

"Don't know, sir."

"Hang the rascal, I believe it is his fault," and the haughty individual rises and paces up and down the car. The sun is behind a cloud and a cool wind is rising. They are out in the country now and the car stands opposite a little church. Suddenly a clear soprano voice floats out of the open window of the church. The merchant pauses in his fretful walk.

"He was despised and rejected of men," The soloist is practicing for the morning service. She is only a pale, earnest-looking girl, and as she sings alone in the cool, dark church her eyes are moist and her throat quivers with a little sob. "That is just like me," she murmurs, then repeats the refrain: "He was despised and rejected"—

"That's like me," mutters the motorman, and sitting down leans his head on the motor; "A man of sorrows and acquainted with grief."

Now the merchant is sitting listening. "Would I have rejected him?" thought the haughty man.

"I'm glad he wasn't a capitalist," thought Andrew.

The air is cooler now and the sun is still behind the clouds. "A man of sorrows and acquainted with grief," sings the clear voice. The tired lines on the merchant's face disappear. He leans his head on his hand. His hat is off and the cool wind is softly blowing his white hair.

"Poor old chap," thought the motorman, "bet he knows what trouble is."

The soloist has struck a new chord on the organ now, and the clear voice sings in a stronger tone, "O, trust in the Lord. Wait patiently for him, and he will give thee thy heart's desire, and he will give thee thy heart's desire." The power is on. Slowly the motorman rises and turns the brake, and as the car glides slowly on the full, sweet tones float after them—"O, trust in the Lord. Wait patiently for him."

"Hard times, stranger," says the motorman, as he turns to look at the merchant who now seems only like a worn-out, broken-hearted old gentleman, rather than a "howling capitalist."

"The times are hard," the old gentleman replies, and rising swings himself around into the seat by the anarchic-looking motorman. "You look as though you felt the times, too, my friend; we all feel them. I have lost my all, lost my all, and I am over seventy years old, but we'll come out all right. We just have to wait, wait patiently."

"That's about it, sir. Do you stop here?" as the gentleman rose. Andrew stopped the car slowly. "Good-night, sir."

"Good-night."

Andrew reversed the trolley and started back on the home trip, but what a different world it was.

"Lost his all, poor old chap! I haven't any all to lose. Ah, haven't I though! There's Annie, little wife Annie. Heaven bless her," and he gayly whistled

She's all the world to me;
And for Bonnie Annie Laurie
I'd lay me down and die.

The car whirled merrily along the dusty road, the sun came out brightening the sunflowers along the way and over in the meadows. They lifted their golden heads and seemed to sing in their silent swaying forms: "Praise God from whom all blessings flow."

Materially speaking, the one thing needful for woman is good health. To the healthy woman all things are possible. Her sphere is limited only by her ambition; talents are available, motherhood becomes a joy. If we mothers have failed of our inheritance, we can at least secure this blessing for our daughters. Physical culture has become the most practical of sciences. Faults of heredity, wrong methods of living, sins of ignorance vanish in the light of its principles. Do we desire happy and successful lives for our girls? Let us, first of all, equip them with strong and symmetrical bodies.—Interior.

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One reason why Cleveland's is the best that money can buy.

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NONE SUCH MINCE MEAT

Two large pies are made from each package of None-Such Mince Meat. For sale by all grocers. Be sure and get the None-Such.

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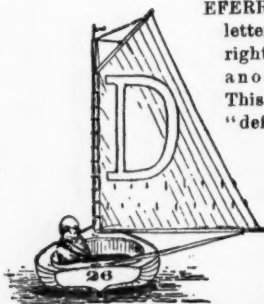
Flour

because there are 20 loaves more in every barrel, and the rich man's because he can't buy better at any price. Makes perfect bread. A trial will convince.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.



had an understanding with the old Captain to run up the South Bay to Roxbury for it:

ROXBURY, MASS.

Dear Mr. Martin: I thought I would write you about my intended trip to Plymouth by way of D. F.'s house at Greenbush. I started off for a two days' trip, expecting to spend the first one with D. F., but about ten miles this side of his place I broke a pedal, but kept on with the other till I reached his camp at three o'clock. D. F. was out sailing and did not return till five o'clock. When he came ashore I told him of my accident, and he kindly asked me to spend the night with him and start back the next day, which I did. We sat on the piazza till nine o'clock, when we retired for the night. In the morning D. F. prepared some ham and eggs, fried potatoes and onions. It was about the best dish I ever ate. D. F. is a great cook and I intend to visit him again. He took me out sailing down to the Fourth Cliff, showing me all the sights. I enjoyed the trip very much, starting back with one pedal the next day.

Yours truly, CHARLES S.

Of course Charles enjoyed that breakfast, especially if, as I infer from the letter, he had no supper the night before. It was probably second only to the bird stew the South Boston boy and I disposed of there a month earlier! I thank D. F. sincerely for taking in this forlorn and shipwrecked Cornerer. What a pity that he cannot be at his camp more than a week or two in the season—he would have a well patronized half-way house for Corner wheelmen!

Here is another letter which has to do with the South Shore:

HANOVER, MASS.

Dear Mr. Martin: I got your "cornergram." If you had sailed up the North River to Hanover, you would have found it to be one of the most crooked rivers there is anywhere, and if you had come to our house we should have been glad to see you. I went to see the place of the "Old Oaken Bucket" at Scituate a short time ago and send you a leaf from a plant which grows close beside the well. I wish you would tell me the name of the plant, if you can, for I do not know it. JOHN W.

Neither do I. A botanist tells me it is not easy to be sure of a plant from the leaf alone. A Corner boy to whom I showed it at the post office thought it might be the wild strawberry.

The next two letters show that the 26 has been making a trip up the Merrimac River:

AMOSKEAG, N. H.

Dear Mr. Martin: I am staying with my grandmother through the vacation. I live in Bellows Falls, Vt. I am fourteen years old. We can see the old residence of General Stark from our front window. Grandpa has a horse named for him. Amoskeag is close to Manchester. It used to be a hunting ground for the Indians (as its name indicates.—Mr. M.). We can see the Industrial School from our window. I have about 700 stamps. How much is a two-cent revenue stamp, green, with a picture of Liberty, worth? Has Japan got through with China yet? CARL J.

Japan has made a treaty of peace with its late foe, but the Russian Bear is prowling and growling around the boundaries and there is likely to be more trouble before permanent peace comes. I hope that the British Lion and the American Eagle will also have a paw and a claw in affairs, both in

China and in Turkey, if our missionaries are not protected. I have looked into two Corner albums and in Scott's '95 catalogue and note that the two-cent revenue, blue (on greenish paper), is worth one cent.

HAVERHILL, MASS.

Dear Mr. Martin: Our old black rabbit has nine little rabbits. Three of them are black and six are white. We have a little black kitten and he is very playful. We decided to name him Teddy, after Teddy in Jolly Good Times in School, but we thought because we had a yellow rabbit without a name we would call him Teddy, so we call our kitten Fred Douglass. Our little yellow rabbit died a short time ago and Joe thought he would make a gravestone for him and for a bird and rat buried near there. He spelled Teddy "Teady" and all the animals "did," instead of dying.

JULIA B.

A Corner boy has just told me that he met Joe up in the White Mountains, spending the vacation with his grandmother, having a nice time—and the measles. And here is another kitten and another bird burial:

NEWTON, MASS.

Dear Mr. Martin: I am eleven years old, and would like to join the Corner. I have a cat named Tony. One night he caught a yellow bird. It was very pretty. I buried it in the garden. We have a large oak tree in our yard, and this morning I noticed what seemed to be some black dirt at the base of the tree. On looking at it I discovered a crack up and down the bark of the trunk of the tree, and ants going in and out, each time carrying out a grain of the inside bark of the tree, and dropping it down on the ground. Do you think it will kill the tree? Do you think of any way of teaching cats not to kill birds?

HELEN C.

Read about ants in Mrs. Wright's Sea side and Wayside, No. 2 (D. C. Heath & Co., 35 cents). Let the cat learn the catechism, where it says, Thou shalt not kill! One lady had her kitten play with a little bird, beginning when the kitten was eating and when it would not be hungry.

CLIFF HOUSE, MINNEWASKA, N. Y.

Dear Mr. Martin: We came to this place last week. I never saw so many rocks before as there are here. The lake is very large and pretty. Saturday morning we took a two-mile walk. It was very wild and rocky. There are a great many little wooden houses called "rests" scattered all about here. In the afternoon we went out in a rowboat. This morning there was a base-ball game played by the girls of the Cliff House and the girls of the Wildmere. The Cliff House beat. [Hurrah for our side!—Mr. M.] The score was, Cliff House, fifty-three, Wildmere House, forty. The game was played in three hours and five minutes. Good-by. JEAN C.

As I have no letter of suitable length to fill this column, I will mention a day's trip just made to old Marblehead, to visit the spot where I first saw the ocean and had a taste of sea life with two aged mariners on their little schooner—exactly forty years before. I found the old wharf, the store where I bought my bread and cheese for the daily trips (of the same storekeeper), the fisherman's house where I boarded (the girl of that time being the housekeeper of this), the home of the dear old captains, who had long since taken their last voyage, and other reminders of that early experience. Visiting an artist's studio on the side of Bartol's Head—they have some new name for it now—I fell in with a Boston boy of fifteen years, who pulled across the harbor with me in his rowboat. At the old "Churn"—the only thing that looked natural there, as compared with forty years before—we got some relics from the "Indian quarry," where tradition says the aborigines got the material for tomahawks, arrowheads and other utensils of war and peace.

Mr. Martin



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The Sunday School

LESSON FOR OCT. 6. Judges 2: 1-12, 16.

THE TIME OF THE JUDGES.

BY REV. A. E. DUNNING, D. D.

The book of Judges includes the period from the death of Joshua to the birth of Samuel, about 280 years, as long as the history of our country since the landing of the Pilgrims in 1620. The book is not a history, but a collection of incidents which would naturally be preserved as traditions of the nation—heroic deeds of their early leaders. The writer's theme is God's purposes toward Israel and his judgment on their conduct. All that he has recorded illustrates this theme. The hand of Jehovah is stretched out to guard, to reward and to punish. Four times during the entire period the angel of the covenant appears to warn the nation and to rescue it from calamity. These appearances were at Bochim, as told in this lesson; at Ophrah [chap. 6], where in answer to the people's cry the angel appeared to Gideon; at Zorah [chap. 13], where the angel announced to the mother of Samson the birth of her son; and at Gibeah, where, under the direction of Jehovah, the tribe of Benjamin was nearly destroyed. The entire book is a record of sin, rebuke, punishment and rescue. This second chapter presents the condition of the people during the whole 280 years. The first appearance of the angel, at Bochim, perhaps occurred during the lifetime of Joshua. The account of his death and burial and of the life of the people in the following generation [2: 6-9] seems to have been copied from Josh. 24: 28-31, or perhaps both passages are copied from older records. The value of the lesson lies in its sketch of the character and habits of the people during all the time in which they were preparing for a monarchy, and its use to us is its illustration of the consequences of forgetting and renouncing God after having chosen him as King and Redeemer. This history illustrates:

I. *The consequences to the sinner's character.* Who has not seen young lives of beauty, strength and promise marred, just as Israel's was, by their evil choice, made just as Israel made it? Who has not had occasion to apply God's lament to persons of his own acquaintance—"O, that my people would hearken unto me, that Israel would walk in my ways! I should soon subdue their enemies . . . but their time should endure forever." These consequences may be noted in a descending scale as:

1. The degradation of sin. Israel began to lose power and prestige among the nations in Canaan by simply letting go their hold on God. They became weak in the presence of their enemies by less and less frequent meditation on him, by neglect of public worship of him, by forgetting what he had done and was doing for them. In the same way the character of those who have chosen God is lowered before his eyes. By neglecting engagements made with him, by forgetting promises made to him, by ceasing to pray and to study the Bible as the guide of daily life, by leaving off attendance on the prayer meeting and the habit of paying pledged contributions, by losing interest in his work, the young Christian who has begun to backslide renounces his choice of God. It involves distinct loss in character, just as the same kind of neglect brought Israel low before her enemies. Jehovah had brought the people out of Egypt. With God left out of their minds, what had they to remember that would inspire them to be heroes? Should they recall how their fathers had triumphed over Pharaoh? But it was Jehovah who had swept Pharaoh's host away before them. Should they speak of their passage of the Jordan, of the conquest of Jericho, their victories over the nations around them? But every cairn and altar to which they might have been

proud to point testified to the power of God, which had given them all that they possessed worth having. With God forsaken, what an empty history was theirs! They were even below the nations they had despised. But what is any life in this Christian land divested of the memory of the Christian home, of God's influence in the history of our country which has brought peace and prosperity, of the remembrance of his presence and deliverance in many a personal crisis? One's life is strangely empty when nothing is left in it to inspire faith. No one can forsake God without degrading himself.

2. The increasing power of sin. When the Israelites gave up Jehovah they sought other gods of the people whom they had conquered gods who could not protect from slavery and destruction those who worshiped them. Men are like the gods they serve. Baal was the arbitrary lord who excited terror in his worshippers and demanded what only a supremely selfish being could ask. Ashtoreth was worshiped as the bestower of sensual pleasures. Both together represent nature simply, with no uplifting suggestions, no moral impulses. Thus the Israelites gradually lowered their ideas of God to a level with the ideas of the nations whom they had come to drive out because of their sins. Their lives and characters sank with their ideas. This is why first steps toward conformity with the world are so fraught with danger. The Israelites after each relapse sank lower than before. They "dealt more corruptly than their fathers." We have the same natures and are affected by the same temptations as they were. If our thoughts follow theirs, so will our lives.

3. The entanglements of sin. The Israelites could not follow other gods without associating with those who worshiped them. Sharing with the Canaanites in their worship, they soon came to share with those people their pleasures and their aims. The causes which lead to forsaking God are plain enough. One cause is a feeling of pride in not being bound by the same laws which govern Christians. Why should the young man show himself different from others who hold themselves free to do as they like? Many a boy's mind has been occupied with pure, unselfish thoughts of serving God, like a tree in spring-time filled with singing birds, till some mean taunt or laugh of ridicule has been flung into it, like a schoolboy's stone into the tree—when there is a rustling of wings and the tree is left alone, till less worthy occupants come thronging in. Another cause is a longing for pleasures which are seen to draw souls away from God and another is the absorbing temptations of business which command all one's strength. When anyone has set out to follow other gods than Jehovah, he finds that they draw him with cords which it is daily harder to break.

II. *The consequences to God's feeling toward the sinner.*

1. God's anger is roused against him. If he had not kept his promise to punish them for sin, they never again could have trusted him, nor can we. "Whithersoever they went out, the hand of the Lord was against them for evil . . . as the Lord had sworn unto them." A father once found his little girl reading the history which is our lesson, with tears on her cheeks. "Why are you crying?" said he. "Because," said the child, "God had just forgiven these people and then they sinned again; and now he is going to punish them dreadfully with some more diseases and death." "Perhaps," said the father, soothingly, "he will not be so severe with them this time." "Indeed, it will be worse," sobbed the child. "He will have to do it, for he said he would."

2. God's pity is awakened for them. He delivered them into the hands of spoilers, yet he raised up deliverers for them. His anger is not passion but the calm aversion of a holy being to sin and the fixed purpose to punish

the sinner. But with it is the love which would deliver the sinner from punishment in the only way in which deliverance is possible, by rousing him to turn to God. The hand that smote Israel bowing before other gods is the hand of the angry Jehovah, but it is a hand not less loving than that which raised up judges who delivered them. The sharpest misery which goes with sin is God's mercy calling the sinner to save himself while yet he has life by renouncing sin and choosing God.

THE CHURCH PRAYER MEETING.

Topic, Sept. 29-Oct. 5. Foundations of the Christian's Peace. Ps. 23; Rom. 5: 1-11.

Consciousness of a transformed character. Observation of others. Divine promises. (See prayer meeting editorial.)

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 6-12. The Duty of Happiness. John 15: 11; Ps. 37: 1-11.

On one of the stones marking a grave in Mount Auburn Cemetery is the inscription, "She was so pleasant." The few simple words, commemorating, no doubt, a comparatively obscure person, enable our imagination to form an agreeable picture of what she actually was in life. More than that, they suggest that it may be a worthy desire for any of us to wish to be remembered for our sunny, cheery bearing. And yet, when we think of happiness, our first thought is that it depends a good deal on the amount of money that we have saved or that we feel free to spend day by day, on the attitude of others toward us, and on our physical condition. It is true that certain external conditions make it easier for us to be happy than do others, and there are natures which God seems to endow with a wealth of sunshine. At the same time our topic is right in implying that every Christian ought to be happy. It is a duty he owes himself, his fellowmen, his Heavenly Father. If it be a duty, then let us remember Kant's motto, "I can, because I ought"; while if we seek higher authority we shall find scattered through the pages of the Bible the injunctions to serve the Lord with gladness.

This does not mean that we are to manufacture gayety or counterfeit joy. The Bible also says there is a time to weep as well as to rejoice. But we are to strive for that ruling temper of mind which shall mark us as possessors of Christ's own joy. This we all know to be an inward and not an outward affair, arising from the sense of God's care and love and pity, which are not withdrawn when clouds surround us or when we ourselves go off into by and forbidden paths.

Another secret of Christ's happiness was his power to make others happy. If we have not tested that method fully, let us not complain if we think ourselves unhappy or others find us morose. "When are you the happiest, my girl?" said a gentleman to a little maid who was taking her baby brother out for a ride. After a moment's thought, she replied: "I think I am happiest when I can make baby laugh and crow."

Parallel verses: Deut. 12: 7; 28: 47, 48; Neh. 8: 10; Job 35: 10; Ps. 4: 6, 7; 16: 6, 11; 23: 6; 30: 5; 94: 12; 112: 1; 146: 5; Prov. 3: 17; 8: 31; Isa. 29: 19; 35: 10; Hab. 3: 17, 18; Matt. 5: 3-12; Luke 2: 10, 11; John 16: 24; Acts 15: 3; Rom. 15: 13; 2 Cor. 6: 10; 7: 4; 12: 10; Gal. 5: 22; Phil. 4: 4; 1 Tim. 6: 6; 1 Pet. 3: 14; 4: 13, 14.

We often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behooves us to take care that, whatever cloud may be spread over us, it should

be a cloud of witnesses. And every cloud may be such, if we can only look through to the sunshine that broods behind it.—*Julius Hare.*

PROGRESS OF THE KINGDOM.

INTERESTING SPANISH MISSIONS.

While nominally religious liberty has existed in Spain for over a quarter of a century, as a matter of fact the progress in evangelizing the peninsula has been extremely slow and the return of the Conservatives to power cannot be regarded as auspicious for Protestant missions. Don Antonio Canovas del Castillo, the premier, has always been identified with the Clericals, and his quarrel with Señor Silvela, a man of far more liberal views, bodes ill for the immediate future of the evangelization of Spain. It is perhaps not generally known that despite the persistent opposition to this work there are at present some 3,600 avowed Protestant converts and communicants in Spain. They are, however, so scattered that their spiritual needs are ministered to by about 130 pastors and evangelists, of whom eighty are Spanish and fifty English, American and German.

The oldest of the missions is the Obra de Leganitos in Madrid. Opened in 1868 under the auspices of the Free Church of Scotland, the Leganitos Chapel has during the intervening period been familiar to almost every American visiting the Spanish capital, as the lower portion of the building has been used for the English service held there every Sunday. The work was organized by Rev. John Jameson and Don Cipriano Tornos, an expert of such distinguished eloquence that he had drawn immense crowds while acting as chaplain to Queen Maria, the wife of Amadeo of Savoy. After many years of faithful labor—part of the time as agent of the Bible Society—Mr. Jameson returned to Scotland and Señor Tornos remained in sole charge of the work, not only in Madrid, but also in outlying centers such as Moccjon. There, as in the capital, the congregation is composed almost exclusively of persons in the humblest walks of life, and as the Church of Scotland makes it a rule to diminish gradually its support of congregations as they advance in age, Señor Tornos is now constrained to appeal for aid to friends in this country.

Evangelical work in Spain since the return of the Bourbons has never enjoyed more than the barest toleration, and the recent consecration by Archbishop Plunkett of Señor Cabrera as bishop seems to have aroused the bitterest opposition to all Protestant work. While the Obra de Leganitos was the first established and has always had the largest congregations, yet other missions have since been added, among them one at Chamberi. This had recently to be moved from a central location to one far inferior, because the landlord yielded to the wishes of the Clericals and declined to renew the lease. The Methodist chapel in the Calle del Gobernador was compelled to close its doors, and another mission, that of Calatrava, is languishing for lack of funds.

What makes the situation still worse is that many tourists, who, when passing through Madrid, might feel disposed to aid the various chapels, remain totally unaware of their locations, as the law prohibiting all insignia on the exterior of any non-Catholic religious edifice has recently been rigorously enforced. All interested in promoting the evangelization of the country whence Columbus sailed to discover a new world have now an opportunity of doing so.

As to our American Board work, it was never more encouraging and never more needy. Its ministrations are directed toward a population of over 300,000 and the International Institute for Girls conducted by Mrs. Gulick is, as we have often shown in these columns, an institution which would do honor to any country.

THE WORLD AROUND.

Dr. Blyden on Africa. Dr. Edward Wilmot Blyden's views on African problems, recently expressed to a reporter of the *New York Sun*, are noteworthy as coming from the best known colored man in Europe, an ex-minister to the Court of St. James, who is reputed to be the most learned negro of Africa. Regarding Liberia, he says it is doing as well under the circumstances as ought to be expected in the face of its burdens and difficulties, and keeping in mind the fact that its citizens have never had the protection, patronage or guidance of any foreign government. He sees vast possibilities for the youthful republic in the development of its natural resources. Dr. Blyden considers the greatest need of Liberia is capital, meaning not only money but larger accessions of negro immigrants from the Western hemisphere, farmers, mechanics, preachers and teachers, to enable the republic to push out to the salubrious high lands of the interior and utilize the animal and mineral resources known to exist there. Liberia also sorely needs increased facilities of education for her boys and girls. Dr. Blyden has a firm faith in the possibilities of the native negro and the part which he must take in the development of the continent. He says that in the British colonies the natives are already being placed in positions of trust and responsibility. The queen's advocate of Sierra Leone is a native, so is the judge of the Gambia and the solicitor general of the Gold Coast Colony. Sierra Leone has recently become a municipality, and the first mayor is a native. There are native bishops, archdeacons and one canon in the Church of England in West Africa. Natives are represented in all the professions.

Western Soudan. Mr. Charles H. Robinson, the agent of the Hausa Society, who is at present traveling in the western Soudan for the purpose of studying the Hausa language and literature, writes in hopeful terms of his mission. It may be remembered that Captain Lugard, in his recent account of the journey which he made to Borgu, alluded to the many admirable qualifications which Mr. Robinson possesses for his work. In February last he was at Kano, in Sokoto, though he intended shortly to leave it for a more healthy spot, as all three of his European companions had been seriously ill there. He speaks of Kano as a large city, with a probable population of 100,000 and with nearly 1,000 lepers, whose terrible disease Dr. Toukin, the medical member of the mission, had been studying on the lines laid down by the Indian Leprosy Commission. Mr. Robinson abandons all hope of returning to Europe by way of the Sahara, both the available routes being closed—the one by the extreme hostility of the Tuaregs, who are at present greatly incensed against Christians, probably because of the French occupation of Timbuctoo; while the route by Kuka and Lake Chad is impassable in consequence of the disturbed state of the country, owing to the invasion of Bornu by Rabbat, the ex-slave, who is seeking to establish an empire for himself in the central Soudan. Mr. Robinson's final intention was to cross the Niger at Rabbat and return to the coast at Lagos through the Iorin country. The information which he will convey on his arrival will throw much enlightenment upon missionary possibilities in one of the darkest regions of the African continent. Special interest has been excited regarding the means by which Mr. Robinson's letters have reached Europe. It appears that they were brought across the wild Sahara to Tripoli by a trustworthy Arab, who was traveling the whole distance on a running camel upon private business and to whom Mr. Robinson intrusted his long awaited correspondence.

It is his action when the danger comes, not when he is in solitary preparation for it, which marks the man of courage.—*Thomas Hughes.*

A FLOWER OF REMEMBRANCE.

BY REBECCA PERLEY REED.

Mary A. Lawrence, wife of William W. Whitcomb, entered into rest Friday, Sept. 13.

The news of her departure will sadden and surprise the many friends who have not known of the ill health which has been her portion for the past year. Even her nearest and dearest were for months unable to realize the gravity of her condition, largely because of her own cheerfulness and courage, which endured without complaint the suffering of which many another would have given sign.

To all who have known and loved her no statement of her uncommon loveliness of nature is needed, and she would have deprecated any eulogistic mention of herself. Yet when so beautiful a soul goes forth from the home which has been blessed and consecrated by its presence, it is fitting to recognize the power for good which it has proved itself to be, as day by day and year by year it has grown into conformity with the character of its divine Lord.

Mrs. Whitcomb was born in Claremont, N. H., June 20, 1840. Easily and naturally she seemed to turn her face heavenward, and at about the age of thirteen she united with the Congregational church in that town, of which her father, Rev. Robert F. Lawrence, was at that time pastor. She was the eldest daughter in a family of brothers and sisters, was graduated from Kimball Union Academy, Meriden, N. H., and Maplewood Institute, Pittsfield, Mass., returning subsequently to the latter institution as a teacher.

She was first married in 1859 to Rev. Nathan S. Haseltine of Chester, N. H., who was settled in Springfield, Vt., dying there a few months later. In 1862 she was married to William W. Whitcomb of Boston, Mass., bringing the wealth of her love and tenderness to his little five-year-old daughter, now Mrs. Leslie C. Wead. Six sons and one daughter came to this happy home as the years went by, those still remaining being Lawrence, Russell, Howard and Mary. But sorrow came, also, for thrice the angel of ingathering entered their circle and three little boys, Winthrop, William and Arthur, left aching hearts behind them as they passed into his immediate presence who always beholds the "angels" of his little ones. Yet through all heart-break the serene faith of the mother did not falter; for, beholding "the things that are invisible," she could wait God's time and rest in his love.

Through all the busy years of her motherhood, Mrs. Whitcomb was keenly alive to the needs of the great world beyond her home walls, and as far as time and strength could be found outside her duties within them she entered heartily into church and missionary work. She was a member of the Congregational church in Malden for some ten years, of the Union Church in Boston for more than twenty years, and at the time of her death was connected with the Old South Church in the same city. But her best effort was in connection with Union Church, in its missionary and Sunday school work and in its Mothers' Association, of which she was secretary for several years. Indeed the element of motherhood which entered so largely into her nature reached out to help and bless children wherever found, especially those who lacked a mother's care. She was for years one of the board managers of the Children's Friend Society, of which her husband was at the time one of the counselors. She was a life member of this society, where she was greatly esteemed and beloved, and she felt great interest in the establishment of its Boys' Home in Dedham, especially in the educational features.

Of her preclusiveness and sweetness in her home, of her self-forgetfulness and care for others, of all that she was to husband and children, father and mother, brothers and sisters, they only have right to speak. But we who knew her loyalty of friendship, her thorough sincerity, her clear, calm, just judgments, claim privilege to mention one characteristic, perhaps more marked and individual than any other in the make-up of her character. This was her invariable charity toward all. The testimony of her family is, that she was never known to speak unkindly or severely of any one. Instinctively she assumed the rôle of defender of the accused, always pleading some extenuating circumstances in his behalf. Could any fairer commendation be offered upon the fulfillment of our Lord's commandment concerning our duty to the "neighbor"?

The end came peacefully, at the very last. Through all her wearing illness the same patience and serenity were hers that had always been her companions in health. She hoped to stay longer with her dear ones, but if this might not be "it would all be right." And when, as the time of her release drew nigh, she, with her family, received the sacramental symbols of her Lord's sacrifice, those who saw her face beheld a smile wonderful in its beauty. It was as if she would leave with her beloved a little of the radiance of the heavens into which she was about to enter, and its soft after-glow rested upon her lips after the spirit had departed.

On Monday afternoon, Sept. 16, there was a simple service in her Brookline home conducted by her pastor, Dr. Gordon of the Old South Church, and as the folded tent of her mortality was laid away in beautiful Mount Auburn, the committal service of the Episcopal Church was read by Rev. D. D. Addison of All Saints' Church, Brookline. And so, standing within sight of the open gate through which our dear friend has entered into fullness of light, we echo the triumphant word of the apostle, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

Literature

BOOK REVIEWS.

MOMMSEN'S ROME.

Dr. Theodor Mommsen's history of Rome, which began to appear first in English in 1861, has ranked as a standard work in its class ever since. It has passed through eight editions in the original German, but the present English translation, which has been made by Prof. W. P. Dickson, D. D., LL. D., of Glasgow and by authority, is the second in English. It has been subjected to the author's personal criticism and may be regarded as approved by him. To secure such indorsement is not often possible. It also has been thoroughly revised and brought down to date in respect to the results of archaeological and other study and is an example of modern as well as expert scholarship.

So well known a work needs no special comment, so far as concerns its purpose or method. It is on the shelves of those who are chiefly concerned with these. As for the style of the translator, it may be called judiciously literal, that is, it follows the author's text carefully but not slavishly. A noticeable feature of it is an occasional conspicuous colloquialism. The index of the work has been prepared with especial fidelity and a novel peculiarity of it is a table collating the various American, English or German editions in order to enable the reader to refer from any page in one edition to the corresponding page in either of the other editions.

As the work comes from Messrs. Charles Scribner's Sons of course it is needless to add, yet we will, that it is printed and bound in a substantial and tasteful form. The five volumes also are of a size easy to be held and read [\$10.00].

POPULARIZING BIBLICAL LEARNING.

Most of the books on the higher criticism of the Bible have discussed questions in which scholars mainly are interested and which require scholarship in order to comprehend them. But there is a growing literature which aims to present the results, supposed or accepted, of the higher criticism to the popular mind. Of books of the latter class, one of the most interesting which has come to our notice is entitled *Gain or Loss* [James Clarke & Co.], a series of five sermons delivered last winter at Brixton Independent Church, London, by Rev. Bernard J. Snell, its pastor. The author frankly and in popular style pleads for free inquiry, gives, from the point of view of the more advanced higher critics, the outline of the growth of the Bible, controverts the theory of its infallibility and attempts to set forth the positive results of higher criticism. The sermon on this last topic is somewhat disappointing, not through any lack of enthusiasm of the author or want of comprehension of his subject. The basis on which he holds that the Bible is to be judged he thus states: "What your heart proves good to you, alone is good to you." Many, we hope most believers in Christ, will hold that to read the Bible aright one must open it with confidence in a higher and more reliable authority than that. But they will find here in popular form the opinions concerning the history and authorship of the Bible which are held by many who have studied it both critically and devoutly. This volume is prepared with a purpose similar to that

which produced Dr. Sanday's *Oracles of God*, but is bolder and more confident and somewhat less balanced in its statements.

THREE BOOKS FOR THE FIRESIDE.

From Queen Anne to the Georges is the time covered by Donald G. Mitchell in his third volume of *English Lands, Letters and Kings* [Charles Scribner's Sons. \$1.50]. Mr. Mitchell's style is too well known to need any comment, and he justifies his reputation in this new work, giving a series of charming talks on English men and women, beginning in the early part of the eighteenth century with Bishop Berkeley and Dr. Bentley and ending with Wordsworth. Each life follows the other in easy, brilliant succession, a rosary of sparkling crystal on a thread of gold. There is a delicate pungency in his treatment of Walpole and Garrick which is most fascinating. Later on a parallel between Burns and Samuel Rogers is delightful. We cannot but be thankful for this addition to our literature, receiving, as we do, so much that is new on old subjects.

In *About Paris*, by Richard Harding Davis [Harper & Bros. \$1.25], we have the author's impressions of many parts of that charming city not explored by the average tourist. There is much that is pleasing in his *The Street That I Know Best*, graphic and natural as is the description. He gives us a new and not pleasing phase of French character in *Paris in Mourning*, and makes us very sorry for our Americans in *Paris*. The book is copiously and piquantly illustrated by Gibson.

In *Conversations with an Uncle*, by H. G. Wells [New York: Merriam Co. \$1.25], there are many happy hits at the foibles of our present fashionable society, given with brightness and originality. The article on *The Discomfort of Humanity* is of special interest. The writer looks on at this blind race and scramble, from social preferment to bicycles, with the conservative eyes of an earlier day, and his pithy criticisms must find favor with many of his readers.

STORIES.

Several stories also have been sent us, the authorship of which has been influenced considerably by religious considerations. One of these is *Ships by Day* [James H. Earle. \$1.50], by Dr. E. A. Wyman. The author having read Miss Harraden's *Ships That Pass in the Night*, and having been impressed by its moral and spiritual vagueness, which has disturbed so many readers, conceived the idea of embodying his own strong convictions of the reality of immortality in a story, and this book is the result. It is rather too long and somewhat too distinctly theological in parts to hold all classes of readers successfully; yet it will be conceded to possess some power and diversified interest. It makes the point strongly that religious belief is justified by sound reason and by scientific argument, and thoughtful minds will recognize the author's ability while others will be led on from chapter to chapter by the interest of the story.

Mr. Herbert Crackanthorpe is the author of *Sentimental Studies and a Set of Village Tales* [G. P. Putnam's Sons. \$1.00]. Its contents are fairly well conceived and worked up from a literary point of view and the book is more interesting than some of its sort, but it is by no means engrossing and there is a morbid suggestion of morally questionable facts or conditions here

and there throughout its pages. This may be true of life, but it is not true of all life or even of much life, as some authors now-a-days seem to suppose.

Franc Elliott [G. W. Dillingham. 50 cents] is a story noticeable for its sensational scenes and not of a high literary order, but moderately entertaining and enforcing strongly the mistake of secrecy in respect to marriage. It might be called improbable or even impossible were it not for the fact that it is the impossible which happens.

An Island Princess [G. P. Putnam's Sons. 50 cents], by Theo Gift affords light reading for the yacht or train. It is a spirited and pathetic little tale, with certain skillful touches and unfailing interest.—Another volume of the Autonym library is *The Honor of the Flag* by W. Clark Russell. It includes short stories from his pen which are characteristically graphic, picturesque and telling.—Another volume by Capt. Charles King, U. S. A., is entitled *Captain Dreams and Other Stories* [J. B. Lippincott Co. \$1.00]. It contains seven of his short stories, which have to do chiefly with frontier life and its incidents, with which the author is so much at home. It is a capital book of its kind.

Thomas Love Peacock was an English novelist of the early part of the present century, who is not extensively known to modern American readers, yet whose work possesses considerable attractiveness. Two of his stories have been bound together in a single volume—*Maid Marian and Crotchet Castle* [Macmillan & Co. \$1.25], to which George Saltsbury has supplied an introduction and for which F. H. Townsend has drawn many appropriate pictures. The first of the two stories is the author's version of the Robin Hood legend, and the second deals with both social and general topics. The writer possesses a clear and simple style which is highly entertaining at times, and his portrayals of the peculiarities of the friars, the country gentleman and the young women of the period are skillful and amusing.

An Infatuation [R. F. Fenno & Co. 50 cents] has been translated by Elise Paul from the French of the Countess De Martel, who calls herself Gyp, and whose portrait is that of a young woman who ought to know better than to write such a book. The story is bright and readable enough, but it deals with the love affairs of a married woman with men other than her husband, and the moral tone of it, without being glaringly objectionable except in one or two passages, is unwholesome throughout. That a man is false to his wife may justly render her distressed and indignant, but is no justification of unfaithfulness on her part. Two wrongs do not make a right. We cannot recommend the book.

WHOLESOME FOR THE YOUNG.

From Thomas Nelson & Sons comes a package of volumes for young readers. *Princess Louise* [60 cents], by Crona Temple, is a tale of the Stuarts, with history and romance blended and so managed that the reader, whether old or young, will receive considerable historical information as well as present entertainment. It is wholesome in its religious teachings without making any parade of piety.

The younger children, especially the girls, will relish *Jane and Her Family* [50 cents], by Elizabeth Lang. Jane is a very natural little girl, and her dolls and playmates ex-

perience a considerable variety of changes, some of which are for their advantage and others are adverse. The book will hold the children's attention admirably and secure a lasting place on the nursery shelves.

We may speak almost if not quite as warmly of "Tuck up" Tales [50 cents], by Aunt Dweedy. It contains something more than a dozen short stories about children and for them, and it is built partly on fact and partly on fancy, and is lively and amusing throughout.

From the same publishers come *The Story of Joseph and His Brethren*, *The Story of Daniel*, and *The Story of Queen Esther* [Each 35 cents], in which the familiar narratives are retold in simple and telling terms, and the numerous and brightly colored illustrations add much to the vividness of the narratives themselves. The boys and girls, especially the younger ones, will be pleased with them.

EDUCATIONAL.

Among the numerous modern treatises on psychology intended for use as text-books is *Psychology in Education* [American Book Co. \$1.00], by R. N. Roark. The author has written primarily for teachers and pupils in the more advanced classes and all such will value the volume for its style, which is clear and strong, as well as for the psychological help which it affords.

Messrs. Houghton, Mifflin & Co. sends us two more numbers of the Riverside Literature Series. One is Hawthorne's *Twice Told Tales* [60 cents], to which George Parsons Lathrop has furnished an introductory note, and the other is Dr. Holmes's *Autocrat of the Breakfast Table, with Accompanying Papers* [50 cents]. Each is printed and bound in the plain yet elegant form which this series already has made familiar to the public.

The American Book Co.'s edition of *Webster's Academic Dictionary* [\$1.50], abridged from the International Dictionary, contains the essential features of the former Webster's Academic Dictionary, although it is stated to be an entirely new book. The amount of matter is increased, the method of indicating pronunciation is improved, superior illustrations are included and the typography generally is altered for the better. It is sufficiently comprehensive for ordinary use in school or family, is printed in very clear, handsome style, with the words to be defined in heavy type. The book is well furnished with the usual tables, lists, etc.

Masterpieces of British Literature [Houghton, Mifflin & Co. \$1.00] is offered as a companion volume to *Masterpieces of American Authors*. The writers selected are Ruskin, Macaulay, Tennyson, Dickens, Wordsworth, Lamb, Coleridge, Cowper, Milton, Bacon and a few others of similar standing, and the book will serve a good purpose both as affording pleasant tastes of the treasures which they offer and also as a text-book for use in schools. A notable feature of it is the excellent portraits which it contains.

Henrietta R. Elliot and Susan E. Blow have combined to prepare a volume for the international series containing *The Mottoes and Commentaries of Friedrich Froebel's Mother Play* [D. Appleton & Co. \$1.50]. Froebel laid great emphasis on the songs and the games in which mothers indulge with their children, and some of his best thought on the subject of education is to be gathered from his songs, which are not

always to be translated. Miss Blow has labored zealously and successfully to prepare in this book a thoroughly practicable hand-book which English speaking mothers and teachers may use, and Mrs. Elliot has rendered great service in translating Froebel's verse into English. Some of the poems are offered in the renderings of Mrs. Emily Huntington Miller. That portion of the educational world which has to deal with kindergarten work will appreciate the value of this book, but it is one which many others who have to do with child life will appreciate and be glad to use.

A New History of Our Country [Ginn & Co. \$1.15] has been prepared by Dr. O. H. Cooper, Prof. H. F. Estill and Mr. Leonard Lemmon, the apparent reason for which is the desire to have all sections of our country impartially described. We do not believe that any serious need of reform in this respect has existed, but we regard this as a well-edited and, so far as we have been able to examine it, a trustworthy history, and it is handsomely printed and illustrated, and should answer its purpose creditably.

MISCELLANEOUS.

Dr. William J. Rolfe has edited a new edition of Tennyson's *In Memoriam* [Houghton, Mifflin & Co. 75 cents]. A portrait of Arthur Hallam, the memory of whom is supposed to have inspired the poet, serves as frontispiece, and Dr. Rolfe has edited the book with his usual appreciative and scholarly skill.

Two more numbers of the ever fascinating little *Temple Shakespeare* [Macmillan & Co. 45 cents each] are issued. They are King Henry V. and King Richard III. Each has a dainty etching as frontispiece, and each is in all respects as elegant and tempting as the preceding volumes.

NOTES.

— Andrew Lang is editing an edition of Burns's poems.

— The unpublished poems of Christina Rossetti are to be gathered together and published.

— A new work will soon come forth from the Pusey House—*The Doctrine of the Incarnation*, by Principal Ottley.

— Henry M. Stanley has become associate editor of *Illustrated Africa*, Bishop Taylor's monthly missionary periodical.

— A much needed work is about to be published in Paris. It is a representative anthology of the French Protestant poets.

— Dr. John Brown of Bedford has just issued a volume entitled *The Pilgrim Fathers of New England and Their Puritan Successors*.

— The sister and mother of J. M. Barrie have died recently. They were said to be the originals of "Jess" and "Lecky" in *A Window in Thrums*.

— Gustav Freytag, the German novelist, must have been thrifty, as well as generously remunerated. He left real estate and other property worth \$250,000.

— After Marion Harland's trip to the Orient last year she gave a series of familiar talks on Palestine in the leading cities South, West and East, which were so well received that she will renew engagements for them this season.

— Seven new leaflets have just been added to the Old South series, all relating to English Puritanism and the Commonwealth. These valuable reproductions of classic English political literature deserve the popularity they enjoy with educators and scholars.

— Edward Berdoe's forthcoming *Browning Studies* will include Mr. Bury's essay on

Browning's Philosophy, Professor Corson's Personality in Browning, Miss Beales's Religious Teaching of Browning, Bishop Westcott's Browning's View of Life, Miss West's One Aspect of Browning's Villains, Rev. J. H. Bulkeley on James Lee's Wife, Mrs. Turnbull on Abt Vogler, Miss Helen Ormerod on Andrea del Sarto, Rev. W. Robertson's La Salsiaz, Rev. J. J. Graham on The Wife-Love and Friend-Love of Browning, Mr. Glazebrook's A Death in the Desert, Miss Ormerod's Notes on Browning's Music Poems, Professor Barnett on Browning's Jews, Miss C. M. Whitehead's Browning as a Teacher of the Nineteenth Century, and Miss Anna Stoddart on Saul.

BOOKS OF THE WEEK.

W. A. Wilde & Co. Boston.
THREE COLONIAL BOYS. By E. T. Tomlinson. pp. 368. \$1.50.
THE YOUNG REPORTER. By William Drysdale. pp. 298. \$1.50.
THE MYSTERIOUS VOYAGE OF THE DAFNE, AND OTHER STORIES. By Lieut. H. P. Whitmarsh, R. N., and Others. pp. 305. \$1.25.
IN WILD AFRICA. By Col. T. W. Knox. pp. 326. \$1.50.

Houghton, Mifflin & Co. Boston.
LIFE AND WORK OF THE PAINTER, DOMENICO MORELLI. By A. R. Willard. pp. 67. \$1.25.
THE WHITTIER YEAR BOOK. pp. 218. \$1.00.
THE MADONNA OF THE TUBS. By Elizabeth Stuart Phelps. pp. 94. 75 cents.

Ginn & Co. Boston.
RESPONSIVE READINGS. Compiled by Rev. Henry van Dyke. pp. 317. 85 cents.
THE PHILOSOPHY OF SCHOOL MANAGEMENT. By Arnold Tompkins. pp. 222. 85 cents.
FOUR YEARS IN NUMBER. By Mary A. Bacon. pp. 273. 50 cents.

Cong. S. S. & Pub. Society. Boston.
THE BOYNTON NEIGHBORHOOD. By Faye Huntington. pp. 251. \$1.00.
THE HOUSE WITH TWO DOORS AND OTHER STORIES. By Alice Eddy Curtiss. pp. 318. \$1.25.

Charles Scribner's Sons. New York.
THE EPISTLE TO THE ROMANS. By Rev. William Smedley, D. D., and Rev. A. C. Headlam, B. D. pp. 450. \$3.00.
COLLEGE GIRLS. By Abbe C. Goodloe. pp. 288. \$1.25.

A CRITICAL AND EXEGETICAL COMMENTARY ON JUDGES. By Prof. G. F. Moore. pp. 476. \$3.00.
MARGARET WINTHROP. By Alice Morse Earle. pp. 341. \$1.25.

LATIN LITERATURE. By J. W. Mackail. pp. 289. \$1.25.

Macmillan & Co. New York.
NELSON. By J. K. Laughton. pp. 240. 60 cents.
ORMOND. By Maria Edgeworth. pp. 244. \$1.25.
JACOB FAITHFUL. By Captain Marryat. pp. 416. \$1.25.

LETTERS OF EDWARD FITZGERALD TO FANNY KEMBLE. Edited by W. A. Wright. pp. 261. \$1.50.

D. Appleton & Co. New York.
THE STARK MUSEO LETTERS. By A. Conan Doyle. pp. 385. \$1.50.

Fleming H. Revell Co. New York.
CHRIST IN ISRAEL. By F. B. Meyer, B. A. pp. 243. \$1.00.

JESUS MY SAVIOUR. By Rev. John Thompson, D. D. pp. 121. 60 cents.

ISRAEL ONE AND HIS BOOK ONE. By Ulin. G. C. M. Douglass, D. D. pp. 417. \$2.50.

ALWAYS UPWARD. By Rev. Burdett Hart, D. D. pp. 296. \$1.25.

Frederick A. Stokes Co. New York.
ZORANDA. By William Le Queux. pp. 434. \$1.50.

A BUBBLE. By L. B. Walford. pp. 185. 50 cents.

The Merrimac Co. New York.
THE JONESES AND THE ASTERISKS. By Gerald Campbell. pp. 201. \$1.25.

BEAUTIFUL THOUGHTS ON LIFE ETERNAL. By Elizabeth Cureton. pp. 309. 75 cents.

E. & J. B. Young & Co. New York.
THE BIBLE AND THE MONUMENTS. By W. St. Chad Boscaawed, F. R. H. S. pp. 177. \$2.00.

American S. S. Union. Philadelphia.
MATOCHON. By Annie M. Barnes. pp. 316. \$1.25.

THOSE MIDSUMMER FAIRIES. By Theodora C. Eimsie. pp. 352. \$1.25.

Flood & Vincent. Meadville, Pa.
THE GROWTH OF THE AMERICAN NATION. By Prof. H. P. Judson, LL. D. pp. 359. \$1.00.

THE INDUSTRIAL EVOLUTION OF THE UNITED STATES. By Col. Carroll D. Wright, LL. D. pp. 362. \$1.00.

INITIAL STUDIES IN AMERICAN LETTERS. By Prof. H. A. Beers. pp. 291. \$1.00.

SOME FIRST STEPS IN HUMAN PROGRESS. By Prof. Frederick Starr. pp. 305. \$1.00.

THINKING, FEELING, DOING. By E. W. Scripture, Ph. D. pp. 394. \$1.00.

Lamson, Wolfe & Co. Boston.
REVOLUTIONARY CALENDAR. \$1.00.

G. P. Putnam's Sons. New York.
ELIZABETH'S PRETENDERS. By Hamilton Aide. pp. 334. 50 cents.

Fleming H. Revell Co. New York.
THE SUNDAY SCHOOL TEACHERS' NORMAL COURSE: FIRST YEAR. By G. W. Pease. pp. 157. 25 cents.

MAGAZINES.

September. PHILOSOPHICAL REVIEW.—THINKER.—FORTNIGHTLY.—NINETEENTH CENTURY.—BABYLAND.—SANITARIAN.

October. QUIVER.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING. Pilgrim Hall, Sept. 30, 10 A. M. Address by Rev. W. G. Davis, ex-president of the Congregational Union of Ireland. Subject, The Work of God in Ireland.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

OHIO WOMAN'S HOME MISSIONARY UNION, at Mt. Vernon, O., Oct. 10. The program includes an address by Mrs. Sydney Strong, president of the union, and talks from workers in the various home missionary fields.

WORCESTER NORTH CONFERENCE, Baldwinsville, Tuesday, Oct. 8.

ANNUAL MEETING OF AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, BROOKLYN, OCT. 15-19. The eighty-sixth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Brooklyn, N. Y., in the Academy of Music, beginning on Tuesday, Oct. 15, 1895, at 3 P. M., and closing Friday noon, Oct. 19.

In accordance with a recent vote of the board entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the board; theological students, officers of the board and of the woman's boards and corporate members and their wives. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., Miss), and state to which of the invited classes he or she belongs. Cards of introduction and assignment will be sent to those applying as soon as practicable.

Persons accepting the above invitation for free entertainment must send their names before Sept. 20. Applications received after the above date will be cared for so far as the resources of the committee will allow.

All others, including ministers and honorary members, who desire to attend will, so far as practicable, be assisted to procuring places of entertainment, either free or at reasonable prices, on immediate application to the undersigned. Terms at the hotels and boarding houses will vary from \$3.00 to \$1.50 per day.

The various *franchise* stations, covering most of the territory from the seaboard to the Mississippi, but not north of Chicago, will grant a rate of a fare and a third to those attending the meetings, *subject, however, strictly to the terms and conditions of the respective associations.* Such tickets will be issued on the certificate plan, by which purchasers will pay full fare going to Brooklyn, and must ask for and procure of the agent selling the ticket a *PRINTED* certificate, stating the fact that they have done so, which certificate will be used by a special agent of the railroads at the place of meeting. Persons intending to avail of tickets on the certificate plan are requested to communicate immediately with the undersigned, who will send a circular with all conditions and information relating thereto.

Any further information will be cheerfully furnished on application to Joseph E. Brown, Chairman General Committee, 123 Kenner Street, Brooklyn, N. Y.

NATIONAL COUNCIL.—All the lines east of Chicago, including Chicago, will sell certificate tickets at the rate of one and a third fares for the round trip to Syracuse, and it is hoped that the Western lines will grant the same privilege. Application has been made to all lines to grant an extension of time after the Council meeting to enable delegates to attend the Board meeting at Brooklyn without forfeiting their certificates. For New England, the Boston & Albany Road offers a round trip, including Brooklyn, for \$14 from Boston, and it is hoped that the Fitchburg Road will make the same offer. Such tickets can be obtained only of C. E. Sweet, 1 Somerset Street, Boston.

The local committee of arrangements announces that it is making ample plans for the entertainment of all accredited delegates. While it would be glad to extend the same hospitality to others, it would be impossible on account of the large number of delegates expected. But the committee will gladly aid all to secure board at reduced prices, and lists of hotels and boarding houses, with rates, will be sent on application to George A. Mosher, Syracuse, N. Y.

STATE MEETINGS.

We shall be glad to receive additions to the following list, or corrections where necessary:

Colorado,	Longmont,	Oct. 1.
Idaho,	Boise,	Oct. —.
California,		Oct. 1.
North Carolina,	Dudley,	Oct. 2.
South Carolina,	Riverdale,	Oct. 8.
Wyoming,	Cheyenne,	Oct. 8.
Nebraska,	Crete,	Oct. 21-25.
Connecticut,	Waterbury, Second Ch.,	Nov. 19.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited: Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wignin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 135 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 135 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 39 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago. Rev. John L. Maille, Endowment Field Secretary for Whitman College. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one

splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequest to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec. **THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

Truly grateful congregations are thankful for revivals in more than words. For united gratitude in which all may have a part, rather than let a few speak for them, an example is shown in the practical returns of a church in Nebraska.

It is not surprising that grand results are obtained from such careful preparations for an awakening as are in progress in a Vermont city. The prayers of all our churches are certainly joined with the petitions going up from that place.

Pastors who were members of *The Congregationalist's* tour are well stocked up for lectures and talks through the winter months. Already several congregations are sharing the pleasures of the trip, and individuals everywhere who come in contact with the travelers are getting a taste of this Oriental feast.

Let more churches aim at developing all-round men. What a companion is mind to spirit and how much more powerful and enjoyable are both in a good frame. If the seeds of the winter night college could only scatter in fertile spots outside of Cleveland, whole communities would doubtless reap the harvest, and churches would reach men on a new side, if the old points of contact have become hardened.

In other cities besides one in Massachusetts which reports this week there are "church crosses" of the same kind as in that place. The result of the figurative illustration used in this instance simply shows how readily a congregation will shoulder its burden when it is clearly shown just the proportions of the hindrance. One need not be a deacon to enlighten the church in regard to its indebtedness. There are others who stand in close enough relations to the church to give it the information. By all means let not the treasurer keep to himself the state of the financial affairs of his church, even if he fears to unfold a dreadful secret. The blame of a large indebtedness of which nothing is said while it still increases rests in a sense more heavily on the financial manager than if he frankly states it.

THE ALABAMA CONVENTION.

The third annual session was held in Shelby, Sept. 18, 19. One new district conference has been added, making thirteen, ten of which were represented. The work of all our national benevolent societies was fully considered, the Home Missionary and Sunday School Societies being represented by Superintendents Bassett and Shaw. Important reports were presented and action taken on Education, Sunday Schools, Temperance and The State of Religion. Reports show that ten churches have been organized since the last meeting. They all started with good and in some cases with a large membership. The total church enrollment was stated as 3,068. The action of the convention on ecclesiastical relations was, in the main, a renewal of the position taken in 1894.

A. T. C.

MINNESOTA STATE MEETING.

Doubtless the Great Northern Railroad did not plan its harvest excursions to the Northwest with any thought of accommodating our Congregational forces going to Alexandria in the heart of the State, but many took advantage of the rates to attend the fortieth annual meeting, Sept. 17-20. The city is beautifully situated in the midst of the park and lake region, gladdening the heart of the summer tourist and rest seeker and charming the lover of outdoor life. The church has for its pastor Rev. G. E. Soper, with whom the whole city co-operated at this time, regardless of denominational lines, in extending to the 250 delegates a most hearty welcome, and the suitable commemoration of our fortieth anniversary absorbed our minds and fired our hearts. There was peculiar fitness in choosing Hon. D. C. Bell as moderator, a man who has been foremost in every good work for nearly forty years.

The sermon was on The Relation of Prayer and Providence to Practical Life by Rev. S. G. Smith, D. D. It struck a high spiritual key, showing clearly that God will never do for us what we can do or learn to do for ourselves, but he stands ever ready to help in what we cannot do alone. A topic of unusual interest was Forty Years in Minnesota, an able paper by Rev. R. P. Herrick. The period began with six churches, which have now grown to 211. The vast prairie has been and is being transformed into a veritable garden, a new promised land. Of these early missionary fathers nearly all have gone except Rev. Messrs. Charles Seecombe and Richard Hall, still constant benedictions to all our Pilgrim institutions. An inspiring address was given by Rev. G. H. Wells, D. D., on A Backward and Forward Look at Our Forces and Resources, and Rev. C. H. Patton spoke on The New Benevolence, forcefully setting it forth as the chief work of the church, as requiring more attention in methods, and the increase of the spirit of giving by closer fellowship.

Other able and helpful addresses were given by Rev. S. J. Rogers on Fellowship, Rev. H. P. Fisher on Salvation by Hope, Rev. W. J. Gray on God with Us Always, and Hon. R. A. Russell on Good Citizenship.

The Home Missionary Society gave a report through Supt. J. H. Morley, showing seven new churches and many old ones quickened by faithful pastoral and evangelistic work. Five churches long dependent on the parent society now labor without aid and thus give their appropriations to new fields. Thrilling incidents came from various parts of the State regarding the self-sacrifice of the missionaries, especially in that most needy district, the Mesaba Range, a tract of 9,000 square miles and only a few men to cultivate it spiritually. The total home missionary receipts from all sources for the year are \$11,000. At the Women's Home Missionary Union rally encouraging reports from the officers were heard, especially the field secretary, Miss Emily Hartwell, who gives her whole time to the work, and endeavors to speak before every church of the State each year. The treasurer reports many auxiliary contributions exceeding their apportioned amounts, the total of the offerings of the unions being \$5,118. Miss E. M. Brown of Kobé College gave a thrilling address on The Outlook for Christ's Kingdom in New Japan. The work of our women is thoroughly organized, and with consecrated leaders is sure to possess the land.

Our national societies represented were the American Missionary Association, by Dr. F. P. Woodbury, in an address on Darkness in the Daytime; the Educational Society, by Mr. G. M. Herrick; the Sunday School Society, by Rev. C. H. Taintor; and the Home Missionary Society, by Rev. W. G. Puddefoot, who gave one of his unreportable collections of home missionary facts. He has spoken several times in different sections of the State and

everywhere enlists especially our business men. The Carleton College committee on visitation reported favorably on the thorough work of the faculty, and the committee on Windom Institute reported a large attendance and a hopeful outlook.

Interesting statements came from the churches regarding the work among the Endeavorers. In the more destitute communities revivals are reported as the result of their earnest, consecrated labor, and in the hour for free parliament on State home missionary work many bright and helpful experiences were given. Thirty-six churches have had revivals, and the additions aggregate 668, over 400 on confession. Every hour of the association from first to last was helpful and inspiring. Our churches are indeed mindful of "all the way the Lord our God has led us these forty years." The human forces which have marked this period are: the lives of the men themselves, self-denying and heroic labor of our missionaries and their families, and the co-operation of the workers with the Lord of the vineyard.

Enthusiasm, hopefulness and a whole-hearted determination to possess this State fully for the Master were the watchwords of the meeting. Looking back on the feeble church at the Falls of St. Anthony in 1851, holding all that is dear to the Pilgrim heart, and now beholding our more than 200 churches, we cannot help saying "What mean you by these memorials?" Behold what God hath wrought!

J. A. S.

NORTH DAKOTA ASSOCIATION.

The fourteenth annual meeting in the First Church, Fargo, Sept. 10-12, came too early in the season for the usual full attendance. The sessions were, however, harmonious, earnest and successful. One afternoon was devoted to Work for the Young, with an excellent paper by Rev. C. A. Mack, who advocated thorough drill of young people on fundamental statements of Christian fact and doctrine. The report of Rev. C. H. Phillips on the condition of the C. E. work in the churches of the State showed a satisfactory progress and was also full of good suggestions.

Rev. I. B. Tracey's sermon was a strong plea and defense of the new religion distinguished sharply from the "new theology," the former being grounded upon the Scriptures and being new in its adaptations to new conditions but having the old facts of the gospel.

The association's work was considered under these topics: The Young People in Sunday School, Christian Endeavor, Good Civic Government, and Fargo College and the Higher Education. The reports of Superintendents Simmons and Stickney showed growth along home missionary and Sunday school lines. Two new churches have been organized and three new church buildings are in process of erection, while Sunday school work is increasing in number of schools and growing in efficient management. Numerous changes have occurred in the ministry and several additions to the force of ministers have been made of experienced men.

One of the most helpful subjects before the association was the address by Rev. J. T. Killen on the subject: Has the Gospel Lost the Power to Convert Men Now? It was an address of marked power and was delivered with force and eloquence. The speaker showed that the power of God was in the gospel today as of old and that the victories were as marked as in any generation of the past. The home missionary prayer meeting, led by Superintendent Simmons, was an hour filled with the rich experience of men who have known the trials and joys of home missionary life.

The women's missionary meeting was, as usual, excellent. Rev. C. H. Taintor gave some striking incidents showing the blessings conveyed by the Church Building Society.

The discussion of Good Government was

well sustained in two well-prepared papers by Rev. D. T. Jenkins and Rev. E. S. Shaw. The topic foremost in the discussions was The Endowment of Fargo College, according to the terms of Dr. Pearsons's proposition. President Simmons's report on the conditions and prospects of the institution showed that it is growing in numbers and influence. Whatever indebtedness now remains is fully provided for by unsold property. The plan proposed for raising the endowment fund is to secure 1,000 subscriptions of \$150 each which will provide the sum needed to obtain the \$50,000 offered by Dr. Pearsons. It is also confidently expected that several large subscriptions will be received.

Professor Deering, the new dean of the faculty and principal of the preparatory school, read an able and timely paper on The Home and the College. Other addresses given by Rev. G. W. Gallagher and Dr. J. F. Dudley, pastor-elect of the First Church, Fargo, were grand pleas for the college. Dr. Dudley's coming to the State just at this time is regarded as providential, in view of his broad sympathy for every good cause and his ability to aid new enterprises. No meeting of late years has had weightier subjects before it and none has been more helpful. Rev. I. B. Tracey acted as moderator, and Rev. E. S. Shaw as scribe.

H. C. S.

MONTANA ASSOCIATION.

Congregationalism here is not yet the force that it is in some of the States east of us, but the little group of men and women that gathered in Big Timber, Sept. 10, 11, were workers full of faith, courage and cheer. The opening sermon, by Rev. W. H. Watson, on Qualifications for Service, voiced the conviction of all when it emphasized the thought that, with firm intellectual convictions and warm loyalty of heart, the servant of Christ was well-nigh invincible.

The report of Supt. W. S. Bell of the C. H. M. S. paid tribute to the faithful service of the missionaries on the field, and showed that, in spite of peculiar difficulties, three new churches have been organized during the year, making the total number in the State fourteen. The statement from the churches was of a hopeful tone. No special seasons of ingathering were reported, but in almost every case there has been a manifest gain in strength and influence. The Sunday school work has also been vigorously pushed, ten new schools having been organized, all of them in places where they can receive some measure of pastoral oversight.

The topics were all of a practical nature and were followed by animated discussions. The women's hour was, as usual, full of interest. If additional zeal for missions is not aroused in our State it will not be the fault of the missionary union. The presence of Sec. J. B. Clark added greatly to the interest and profit of the occasion. His study of the home missionary problem in the light of comparative geography and his words of encouragement and counsel to the workers on our own field made an impression that will not soon be effaced.

The two days' session closed with the feeling on the part of all that the hours of consultation and fellowship had been all too short and with the consciousness that each had received an impetus to better service.

W. S. B.

THEOLOGICAL SEMINARIES.

Andover.

The seminary opened Sept. 18, twenty-two new students being registered—thirteen as Juniors, five as Middlers and four as Seniors. They come from Harvard, Williams, Amherst, Bowdoin, Dartmouth, Princeton, Oberlin and Doane.—The only radical change that marks the opening of the year is the temporary occupancy of the chair of homiletics by Rev. J. M. English, dean of Newton Theological Institution. He will visit here twice each week to give an elaborate course of lectures and to superintend the practical work of the course.

His first lecture was received with enthusiastic appreciation.

CONFERENCES AND ASSOCIATIONS.

MICH.—The Lake Superior Association held a meeting in Calumet, Sept. 17, 18, with an attendance not as large as usual because of a storm and a neighboring mine disaster. Yet the spirit of the meeting was above the average and all the parts were interesting. The general theme was Practical Christian Work and Fellowship. Rev. R. H. Ewen preached the sermon. The topics were: Effective Organization and Training for Practical Church Work, The Church in the Sunday School and the Sunday School in the Church, How to Build a Church, The Church in the Home, Missionary Spirit of Congregationalism, Fellowship of the Spirit, Christian Endeavor and Missionary Work. A committee was appointed to investigate the propriety and need of establishing a Christian academy for the Upper Peninsula.

IO.—At the meeting of the Denmark Association in Cincinnati, Sept. 17-19, the sermon was preached by Rev. A. F. Marsh, and addresses were made by secretaries of the missionary societies. The topics were: Our Congregational Schools, The Evening Service, Defects in Modern Piety, Denominational Unity, Covenant Vows Taken and Broke, Church Machinery, What May a Church Reasonably Expect from a Minister? Pastoral Exchanges, The Temperance Cause and the Kingdom, Moral Theories and Public Morality, The Immortality of Mysticism and Success in Christian Work.

The meeting of the Webster City Association was held in Clarion, Sept. 17, 18. The sermon was by Rev. J. W. Ferner, and two missionary addresses were made. The women held their usual hour. The topics were: The Significance of Church Membership, The Bible in Our Modern Church Life, The Y. P. S. C. E. and Evangelism, The Strength of the Church and The Duty of the Churches Touching the Missionary Movements of the Day.

KAN.—Wichita Association met in Sedgwick, Sept. 2-4. The opening evening was devoted to a sacred concert with an address on Church Music. The Theology of the Laity and Modern Revival Methods were other prominent themes. The Woman's Missionary Union held an interesting session. The cause of Fairmount College was presented by President Morrison and a generous contribution made for its support.

Arkansas Valley Association met in Stafford, Sept. 3-5. Rev. C. T. Young of Chase preached the opening sermon. How to Maintain a Live Church Prayer Meeting, Congregationalism, Personal Work, Prayer and Its Relation to the Reign of Law, Short and Long Pastorates, The Holy Spirit, The Power of the Church, Sunday Schools and Missions were among the topics. The woman's missionary and Christian Endeavor hours were full of interest. The reports from the churches were especially encouraging in the line of activity and spiritual growth.

The Southwestern Association met in Garden City, Sept. 7-9. For the first time the days of meeting included a Sunday, which promoted the spiritual interest and enlarged the attendance. Missions was the leading theme and was treated under several heads. Spiritually the churches of this frontier region were never in a better condition. One feature of the meeting was a ride given the pastors and delegates through the town and suburbs to observe the success of irrigation. Fine orchards, gardens and alfalfa fields and reservoirs utilized as fish ponds were among the sights.

Southern Association met in Eureka, Sept. 10, 11. Although heavy rains and washouts prevented a large attendance the meeting was the best for several years. Rev. A. S. Bush preached the opening sermon. The topics were: Pastoral Work, Our Duty to the Sick and Poor of Our Parishes, Christian Giving, The Y. P. S. C. E., High Ideals of Sunday School Work, Southern Kansas Academy and Woman's Missionary Work.

CONGREGATIONAL CLUBS.

MASS.—At the recent meeting of the North Bristol Club Rev. E. H. Chandler read a paper on Christian Citizenship in Municipal Affairs.

NEW ENGLAND.

Massachusetts.

BOSTON.—Brighton. Religion and the State is the subject of a series of ten sermons to be given by the pastor, Dr. A. A. Berle, on Sunday evenings. The special themes touch upon the individual, the family, the school and the community.

NORWOOD.—First. During the past six months new rooms for the large primary department, for

the pastor, choir and for social purposes have been added to the edifice. The whole interior has been refrescoed, recarpeted and supplied with an admirable system of steam heating. A Hutchins organ has been given by Mr. G. S. Winslow and his wife as a memorial to their parents, and new hymn-books have been given by Mr. F. O. Winslow. These gentlemen with others have generously subscribed to meet extra expenses, and the spirit of enterprise and earnestness among the people is assuring. Other improvements make the building exceptionally complete in its equipment for aggressive work. A modern parlourage stands on an adjoining lot. Rev. C. F. Weeden, the new pastor, is to be installed Oct. 1. Mr. and Mrs. G. H. Morrill, also of this church, are about to build a handsome public library in memory of their daughter.

NEWBURYPORT.—*North.* Rev. C. P. Mills, returning from *The Congregationalist's* Oriental Tour by way of England, has been welcomed by his people in a general reception and now proposes to share his trip with them in Sunday evening stereopticon lectures, commencing in October.—*Whitefield.* Rev. J. H. Held has commenced a series of Sunday evening services of a musical nature, with short sermons and preludes on popular themes.

Haverhill.—*Center.* The house has been frescoed and carpeted, and the congregation has been worshipping with the congregation of the North Church during August.—*French.* The new pastor, Rev. S. P. Rondeau, has taken up his work vigorously and the success that has attended him elsewhere is confidently looked for here.—*At Union* last Sunday, previous to the sermon, Deacon Dunmore spoke upon Our Church Cross, using a black-board on which was a cross divided into squares of different values, from one dollar to twenty. By this means, in spite of the oppressive weather and consequently diminished attendance, the floating debt of \$300 was figuratively and literally wiped out in a few minutes.—A meeting full of significance was recently held by the united standing committees of this city and Bradford. There were few absentees. Every one spoke favorably in regard to the formation of a union of the committees represented, to watch the general interests of the locality, occupy any promising new field, take into consideration the matter of employing an evangelist and exercise any influence of use to church and city. The coming together of so many representative Christian people was in itself an inspiration, and the manifest earnestness for an especial work of the Spirit promises a successful winter's work.

LAWRENCE.—*Trinity.* A service in memory of Rev. W. A. Keese, the late pastor, was held last Friday evening. Addresses were made by Rev. Messrs. G. E. Merrill, D. S. Clark, D. D., W. E. Wolcott, G. H. Young and Prof. J. W. Churchill.

DRACUT.—*Central.* A pleasant gathering at the residence of Mr. Calvin Richardson, superintendent of the Sunday school, recently provided a large number of the congregation with an opportunity to meet the pastor, Rev. W. A. Lamb. Handsome gifts and a sum of money were presented to him and his wife.

SPRINGFIELD.—*Hope.* Rev. R. W. Brokaw, at a Sunday school rally last Sunday, proposed the erection of a parish and Sunday school house. The estimated cost is over \$25,000.

Maine.

EAST STONEHAM.—A church has been formed in this place, where E. W. Pond has labored for a time. A council met Sept. 17 to recognize the church. A new building, seating 200 persons and costing about \$2,000, was also dedicated. The sermon was by Rev. R. T. Hack.

AUBURN.—*Sixth Street.* The twentieth anniversary of the church was pleasantly celebrated. This period has been covered by two pastorates, of Rev. Lauriston Reynolds for ten years and the present pastor, Rev. L. J. Thomas, who is just beginning his eleventh year.

BUCKSPORT.—The close of twenty-five years' pastorate of Rev. William Forsyth was observed last week Sunday, and a reception was given him, at which \$155 in gold were presented on a silver salver suitably inscribed.

LITTLE DEER ISLE.—A council met recently to organize a new church. Rev. J. S. Richards preached the sermon. The church is on the field where Deacon Saunders has spent much time and effort. The seventeen members are earnest and united and expect re-enforcements soon. The services are held in a schoolroom.

The latest reports show that there are in the State 153 Congregational ministers, forty-three more than last year; twenty-one others left their parishes, most of whom entered upon work in other States. Three have died, also fifteen former ministers.

Vermont.

BENNINGTON.—Preparations have begun for the evangelistic services soon to be held. A large number of simultaneous meetings are being held, and on one evening fifty cottage meetings were led by men, and the attendance at all aggregated about 400. Prayer was the subject for the evening.

VERSHIRE.—Latest reports give the number of conversions at the late revival as seventy seven. The interest is well sustained and the effect is manifest in the congregations and Sunday school.

Rhode Island.

PROVIDENCE.—Dr. J. G. Vose and Rev. W. T. Cumming have returned to their pulpits after vacations in Europe.—*Central.* Rev. E. C. Moore has begun a series of talks on conversations of Christ.

Connecticut.

BERLIN.—*Second.* The five years' pastorate of Rev. Thomas Clayton, which has just terminated, has been a period of prosperity and happiness. Financial and spiritual success have attended his labors in his parish and his outside efforts in various lines have been highly appreciated. Resolutions of respect and commendation were passed by the church and the dismissing council, and best wishes go with the pastor as he enters upon his new work as manager and chaplain of the Walter Baker Gold Cure Institute in Dorchester, Mass.

HARTFORD.—All the pastors have now returned from their vacations and occupied their pulpits last week Sunday.—*Windsor Avenue.* David C. Camp, one of the foremost of the founders of the church and a deacon in active service during the twenty-five years of its existence, died recently.

SOUTH GLASTONBURY.—Repairs and changes on the interior of the new chapel have been begun preparatory to the insertion of the new pipe organ. All services for the present are held in the audience-room.

WASHINGTON.—A successful "cradle roll" was held a week ago Saturday, with about sixty children present. Forty dollars were raised for kindergarten work in foreign lands.

BRISTOL.—One of the largest C. E. rallies ever held in the State took place Sept. 17. It was a union gathering of the New Britain, Waterbury and Plymouth Unions and several hundred persons attended.

NORTHFIELD.—The two-story building which is to serve for the parsonage and the Gilbert Memorial Library is now nearing completion. It is situated directly opposite the meeting house.

EAST MORRIS.—The Sunday school in the mill district is in a flourishing condition. It recently received a baby organ from William Sessions of Bristol and a supply of music-books from New York friends. The neighboring clergymen conduct services in turns.

MIDDLE STATES.

New York.

MAINE.—The meeting house has been closed for two weeks for repairs in the interior. The pastor is now taking a much needed rest.

THE SOUTH.

Georgia.

ATLANTA.—The churches are making ready to welcome the influx of strangers attending the exposition.—*First* has remodeled its edifice at considerable cost, the funds being raised by the Ladies' Aid Society. At the re-opening services the house was crowded. The annual roll-call occurred Sept. 16.

THE INTERIOR.

Ohio.

CLEVELAND.—*Euclid Avenue.* Rev. H. M. Ladd, D. D., returned Sept. 15. During the summer the Sunday school rooms were redecored.—*First.* Rev. J. W. Malcolm also returned Sept. 15. The Men's Club announce an attractive course of lectures and concerts for the coming season.—*Lakewood.* Rev. H. A. N. Richards is laid aside from active work for a time by a serious lameness.—*Rev. J. A. Davis*, recently of Iowa, is spending some time with friends in and about the city.—*Plymouth.* Rev. G. R. Leavitt, D. D., was welcomed to his former pulpit by a congregation that filled the spacious auditorium to hear his lecture on his Oriental travels. Rev. and Mrs. L. L. Taylor gave a reception for him at their home, which was largely attended. The Winter Night College, which was so signal a success last season, will resume its sessions. Several other churches in Cleveland have adopted similar plans for winter evening study.

HARTFORD.—Rev. A. T. Reed has just held a series of meetings in this town, settled from New England and noted for good schools. The services were attended by large numbers of persons from the surrounding country and sixty boys and girls

rode in from four school districts to one of the afternoon meetings. Three afternoons each week were given up to the pupils of the village high school.

SOUTH LORAIN.—The Steel Plant Chapel has already become an institutional church in its new and growing community. Until the public school building is completed a private day school is held in the chapel and a kindergarten, music classes and sewing school are in successful operation. Before leaving to resume his studies, Mr. Ludwig Thomsen, who has represented the Ohio H. M. S. on the field during the summer, made with others a thorough canvass of the field and secured enough weekly pledges to justify the calling of Rev. J. A. Seibert, recently of Lake Odessa, Mich., to be the regular pastor at the Steel Plant Chapel and the old Sheffield Church. He will study at Oberlin Seminary and supply these two fields, the oldest and the youngest in northern Ohio.

Indiana.

DUNKIRK.—Plans are completed for the erection of a fine edifice on the church lot situated in the business part of the city and one of the most desirable sites in the town. Work will be carried on there on the institutional plan, and the house will contain the necessary accommodations. Hundreds of glass workers in the city have no home life whatever, and a pleasant place of resort will thus be provided for them. Besides the audience-room there will be a reading-room, library, kindergarten, gymnasium, parlor, dining-room and kitchen. Rev. W. A. Thomas is pastor.

ELWOOD.—The new church is prospering under the care of Rev. Richard Powell. A house of worship has recently been erected, which cost, with the lot, \$1,500. It is a frame building with brick foundation, is thirty by fifty feet in size and has pews of oak. Supt. E. D. Curtis was present at the dedication services, Sept. 8, and preached morning and afternoon, going thence to Anderson to participate in services there. A union service was held in the evening at which addresses were given by the pastors of other churches. The congregations were large. The pastor usually preaches in the morning in Welsh and in the evening in English. The members of the church are many of them newcomers from Wales and work in the extensive tin plate industry. The population is increasing rapidly.

Michigan.

DETROIT.—Arrangements have been perfected for a conference of Christian workers and social reformers to be held Oct. 27-Nov. 3. It will be an open forum for different ideas on these lines, and not confined to any one movement. The program for the week includes some of the prominent workers and thinkers in the country. Among them may be mentioned: Prof. G. D. Herron, H. D. Lloyd, Dr. Arthur Edwards and Dr. J. L. Scudder.

THE WEST.

Missouri.

KANSAS CITY.—*First.* Rev. Henry Hopkins, D. D. has returned from a three months' trip to Europe, most of the time being spent restfully on the coast of France.—*Clyde.* During the vacation of the pastor, Rev. J. L. Sewall, the meeting house was closed a month to be thoroughly renovated with paint and frescoing. The pastor has now begun a series of historical addresses upon The Epoch Makers of Christianity, to be given one each month for the special benefit of the C. E. Society. The first has for its theme Paul, the Herald of a World-wide Faith.—*Tabernacle.* Rev. C. L. Kloss begins his work after the summer vacation with encouraging prospects. He has secured a stereopticon for special use in gospel work.—*Plymouth.* In spite of the loss sustained in the departure of its pastor, Rev. H. A. Merrill, during the summer, this church is pressing vigorously forward, its Sunday school being in excellent condition.

Iowa.

FT. DODGE.—At the union revival meetings recently held under direction of Evangelist Williams, about 450 conversions were reported. Mr. Williams is now in Webster City.

OSKALOOSA.—Revival services led by Evangelist Chapman are attracting large congregations. On the opening day 2,500 persons were present. The singing is led by a chorus of 200 voices.

WATERLOO.—Rev. and Mrs. Ephraim Adams celebrated their golden wedding anniversary Sept. 16. Mr. Adams is one of the five surviving members of the Iowa Band who came to the State from Andover fifty years ago. Two of the other members of the band were present on this occasion.

THOMPSON.—This church, organized only a few weeks ago, has a house of worship inclosed and nearly enough money subscribed to complete the building. Rev. J. K. Nutting is pastor.

ANITA.—The Woman's Missionary Society held a meeting recently in place of the regular preaching service. An offering was made for the W. B. M. I.

Minnesota.

HAMILTON.—This community, once supporting a strong country church, has lost some of its members who have removed to a new town at a railroad station, but services are continued by a minister who lives in the vicinity.

SOUTH BEND.—Mr. W. A. Whitcomb, a student who has labored here for nearly five months, has been encouraged in his work by the organization of a church and the arousing of the community by pastoral visitation. On his last Sunday six persons united with the church on confession and one by letter.

PILLSBURY.—Rev. J. F. Okerstein closes his work and will labor as a missionary for the Home Missionary and Sunday School Societies, with special reference to work among the Scandinavians. A number of them are waiting to organize a church.

MARIETTA.—Through sickness in his family Mr. C. F. DeGross's labors have been interrupted for a time, but the church, though small, is prosperous. It is yoked with a church in South Dakota.

MANTORVILLE.—During the year \$500 have been spent in repairing the meeting house and an out station has been opened. With Rev. Howard Mudie's efforts interest is increased.

PARK RAPIDS.—Mr. T. W. Malcolm has closed his work and a new pastor is desired. Superintendent Morley has spent a Sunday with the church, and it is hoped to secure a new pastor and in the near future a new building.

Kansas.

WESTERN PARK.—This rural church, though pastorless, maintains an excellent Sunday school and C. E. service every Sunday morning, both of which are well sustained.

PLEYNA.—The church is progressing though it is pastorless. The house was recently filled at a Sunday morning prayer meeting. In five years the average attendance at Sunday school has increased from forty to eighty-one.

FWLER.—Rev. Messrs. Jacob Winslow and E. L. Hull held a two weeks' meeting in a missionary tent in August, gathering many non-church-goers. Then, in Ford, twenty miles away, they held a ten days' meeting with similar success. Their method is to board themselves while thus at work on the frontier fields, but the people have generously furnished them with rooms and provisions and money enough to defray their incidental expenses.

Nebraska.

FARNAM.—Evangelist C. S. Billings has closed the special meetings. Although the season was a busy one with the farmers, the attendance was large and the building was crowded every night and many persons stood at the open windows all through the service. Christian people have been greatly helped and thirteen persons have united with the church, all but two on confession. Among them were three business men of the town. Several others will come later. At the close of the service the church made a generous offering to the evangelistic work of the C. H. M. S. Mr. Billings also held some services with the pastorless church in Eustis, and steps are in progress for the union of this church with the former.

TAYLOR.—Rev. D. F. Bright, who has been preaching part of the time at Dye schoolhouse, which is associated with the church in Sargent, will now surrender his appointment at the schoolhouse to give his time entirely to the work in Loup County. He preaches Sunday mornings and evenings in Taylor, and in the afternoons alternates between the appointments in Kent and Cummings Park. At the latter point a good sod house has been erected. It has a shingle roof, and is furnished with doors, windows and seats. The house will seat about 125 persons and is usually well filled. The farmers in the neighborhood are church-going people and a good Sunday school is maintained. Taylor and its outstations are in the valley of the North Loup River, while Sargent and its outstations are in the valley of the Middle Loup. Superintendent Bross visited the wife field, preaching three times Sept. 15, and holding three meetings for conference with the churches.

BURWELL.—The interest in the work is constantly increasing under the leadership of Rev. H. N. Evans. He preached lately before the Chautauqua Assembly at the neighboring town of Ord and has given two lectures at home. The church has secured a parsonage loan from the Church Building Society, and will either enlarge its present house or sell that property to build anew.

CALHOUN.—This church, for a long time pastorless, is occasionally supplied by Rev. G. G. Perkins of Blair. The Sunday school is vigorously sustained, and there is an excellent young people's Sunday evening meeting. These being the only services in the village, it is essential that a pastor be found soon. Superintendent Bross spent a Sunday with the church recently to prepare the way for special meetings by Evangelist Billings.

Colorado.

DENVER.—Third. Rev. G. E. Paddock has resigned on account of ill health. He was called as pastor about four years ago and during this time has helped to build a brick edifice, costing \$12,000, practically free of debt. He has received to the church about 150 persons, the majority on confession. The Sunday school has grown from an average attendance of about eighty to 300. The C. E. Society has shown a like gain, and the Junior Society now numbers 125. The pastor has also been identified with home missionary work in the State as one of the executive committee.

PACIFIC COAST.

California.

SAN FRANCISCO.—*Olivet.* During the four years' pastorate of Rev. H. H. Cole, who is now leaving for Weaverville, over 100 new members have been received, most of them on confession. The church has been freed from debt and for the last two years has been self-supporting. The benevolent contributions have also increased in number and amount.

SANTA BARBARA.—Unusual prosperity has attended the Women's Foreign Missionary Society the past year. Six meetings have been well attended, missionary studies being conducted by an appointed leader. At the annual meeting the mite boxes were opened and the amount, added to the membership fees, nets nearly \$75.

FRESNO.—The coast secretary of the Church Building Society having visited the church with a check for nearly \$300, given by churches, C. E. Societies and individuals, a like amount was raised within the congregation and a long standing debt of \$600 was wiped out. The financial burden is yet great, but it is hoped that by a continuance of joint effort a sufficient sum will be raised to secure the \$1,500 promised by the Building Society. Once entirely relieved, it is hoped that the work will keep pace with the advance sure to come. Rev. J. H. Collins, pastor for nearly three years, is about to resign. He has some thought of practising law.

OTHER CHRISTIAN WORK.

Rev. Dr. Martin D. Kneeland of the Roxbury Presbyterian Church has resigned his pastorate in order to give all of his time to his work as secretary of the New England Sabbath Protective League.

The Clinton, Mass., Y. M. C. A. is fortunate to secure as general secretary, Mr. A. A. Bronson, a recent graduate of Revere Lay College. This summer he has been engaged by the State association for evangelistic work in small towns, and goes highly recommended to his new field.

For Weekly Register see page 458.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.

IN THE STYLE OF A HUNDRED YEARS AGO.—The present *furore* for Colonial furniture is responsible for many beautiful designs in cabinet work, carpetings, colors and coverings. It has also introduced some beautiful chimney pieces. The time has arrived when Colonial furniture and fabrics are no longer expensive, but it is possible to secure a superb Colonial chimney-piece (mantel and overmantel complete) at the Paine's furniture warehouses on Canal Street at the low cost of \$13.

Marriages.

The charge for marriage notices is twenty-five cents.

GREENE-MEYER.—In Ripon, Wis., Sept. 10, by Dr. Edward H. Merrill, Dr. Joseph K. Greene of Constantinople and Mathilde H. Meyer, of Ripon, Wis.
JAMES-WHITE.—In Denver, Col., Sept. 18, at the home of the bride's sister, Mrs. J. F. Valle, by Rev. A. E. Tracy of Ontario, Cal., J. H. James, M. D., of Wankato, Minn., and Florence White, recently missionary of the American Board in Mexico.
RICE-STANWOOD.—In Marblehead Neck, Sept. 24, by Rev. S. L. Bell, Rev. Charles B. Rice, D. D., and Henrietta H. Stanwood, formerly an associate editor of *The Congregationalist*.
WOODMAN-SMITH.—In Pepperell, Sept. 4, by Rev. R. H. Kennedy, J. Edmund, son of Charles H. Woodman of Ashbury Park, N. J., and Amy B., daughter of N. P. Smith of Pepperell.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK.—In Brewer, Sept. 7, Harriet, wife of Hiram Clark, aged nearly sixty-three, a member of the Congregational church in my years.
HILL.—In Springfield, Sept. 1, Edward Albert Hill, managing editor of *The Springfield Homestead* and only son of Charles W. Hill of this city, aged 38 yrs.
LITTLE.—In Webster, N. H., Sept. 20, Sherman, aged 60 yrs. A wife and eight children survive him. He was a brother of Rev. Arthur Little, D. D., of this city.
MERRILL.—In Brooklyn, Sept. 16, William F. Merrill, vice president of the Hamilton Bank and a trustee in the Church of the Pilgrims.
SOUTHWORTH.—In Douglas, Sept. 13, Mrs. Caroline C. Southworth, aged 74 yrs., 9 mos., 27 dys.
STAPLES.—In North Auburn, Sept. 12, Deacon Ansel Staples, aged 94 yrs.
WHITE.—In Worcester, Sept. 6, Lusanna Tucker, wife of R. G. White and daughter of the late Luther and Hannah C. Spear of Oakham.
WIGHT.—In West Medway, Sept. 9, Seth Wight, aged 94 yrs.

From Infancy

My daughter was troubled with scrofula. A swelling formed in one of her ears and broke open. It discharged freely and the whole side of her head became affected. The trouble continued ten years and she lost the hearing in that ear. After an attack of typhoid fever she was left very weak. She coughed and raised a great deal. We resorted to Hood's Sarsaparilla and after taking six bottles she was greatly improved. Now the sores are perfectly healed and she has good hearing in that ear." Mrs. M. WILKINSON, Parham, Tenn.

Hood's Sarsaparilla

Is the Only True Blood Purifier prominently in the public eye. \$1; six for \$5. Prepared only by C. I. Hood & Co., Apothecaries, Lowell, Mass., U. S. A.

Hood's Pills act harmoniously with Hood's Sarsaparilla.

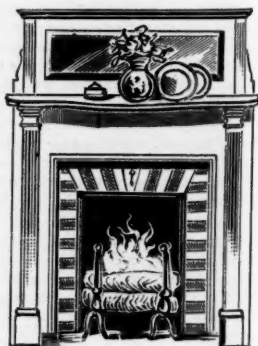
COLONIAL CHIMNEY-PIECE.

For a pure Colonial design, having projecting pillars and full mantel and overmantel complete, there is nothing that can equal this pattern at only \$13

The mantel proper is of unusual height, with a very commanding frieze, and with two detached pillars, fluted, having plain capitals and solid pilasters.

The mantel-top is of graceful design and curves forward in the center and at each end. Above it rises the overmantel, with square fluted pilasters and overhanging molded top. The mirror is unusually wide and goes far to heighten the effect of the mantel in any room.

At our price of \$13 we supply both mantel and overmantel (with mirror complete), executed in white-wood and finished ready to stain or paint. It is a great bargain.



PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

Last week was a period of recovery in confidence in the stock market. There was no need of recovery in the business world, because the terrible spasm which a short time since seized the speculative fraternity did not give a shock to general trade. The latter continues to swell in volume, more particularly in manufacturing and commercial lines in the East and South.

The gold question is still a dominating one in Wall Street, which was immensely encouraged at the slight engagements of the metal for shipment last week. A prominent member of the bond syndicate stated recently that, in his judgment, gold exports were over for a considerable period at least.

Cotton and grain bills continue to increase in volume, and our exports of manufactured articles show a marked increase. Although by reason of the heavy increase in our imports the balance of trade is now against us, we are entering upon the period of our largest exports, and there is good reason to believe that at the close of the fiscal year ending June 30, 1896, our total exports of merchandise will, as in other years, considerably exceed the total of imports.

In case another issue of bonds is necessary, the Treasury wants gold and foreign gold at that. The syndicate has really accomplished a great work, and without its efforts the present commercial revival would have been impossible. If bonds are sold, they should be sold under similar restrictions as the last issue, which were arranged by the bond syndicate.

The New York bank statement Saturday was encouraging and showed the large employment of funds in general trade. Bank clearings for last week crossed the billion dollar mark, being \$1,082,000,000, a gain of 10 per cent. over the previous week, 20 per cent. more than in the second week of September 1894, nearly 38 per cent. more than in the corresponding week of 1893, and only 2.5 per cent. less than in the week in the "boom" year 1892.

CHRISTIAN ENDEAVOR NOTES.

A society of twenty-five members has been formed in Mackenzie College, Sao Paulo, Brazil.

In Aroostook County, Me., there are two Swedish societies in whose meetings the Swedish tongue is used altogether. One of these gave, last year, sixty-four dollars for the support of a missionary in China.

Texas is the first State to secure a hotel at Washington for its delegation to the Convention of '96. —Iowa Endeavorers are to furnish a library for the United States Steamship bearing the name of their State.

Another State prison society has been organized, this time among the women prisoners at Louisville, Ky.—A society in Hillsboro, Tex., has been the means of forming a society in Japan, which it proposes to supply with money and literature as may be needed.

A second society of veterans from the army and navy has been organized at the California Soldiers' Home, and the Endeavorers of Los Angeles make them frequent visits.—A promise not to gamble or to use liquor forms a part of the pledge taken by the twenty half-castes that make up the society at Apia, Samoa.

BIOGRAPHICAL.

A. H. SIEGFRIED.

Mr. A. H. Siegfried, who died suddenly in Waltham, Sept. 13, was born in Marietta, O., fifty-two years ago. A well-educated, self-made man, able, full of executive power, incisive in speech and writings, he furthered the interests of his employers by his ability, pertinacity and integrity. The *St. Paul Pioneer Press*, the *Louisville Courier Journal*, the *Chicago News* and the *Ladies' Home Journal* all have profited by his supervision of their business interests. As a Congregationalist layman when resident in Montclair, N. J., he was a staff on which the church, the Y. M. C. A. and the Law and Order League leaned and always found support.

ILL-TEMPERED babies are not desirable in any home. Insufficient nourishment produces ill-temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

THE Fitchburg Railroad announce their annual popular New York excursion for Thursday, Oct. 3. Tickets only \$5 for the round trip. Good going via Troy and the Hudson River steamers to New York and the Fall River line to Boston.

THE low prices that are being made on carpets and rugs by Joel Goldthwait & Co., 169 Washington Street, are astonishing. No one need go without nowadays.

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic
(A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to address.

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Manufacturing Chemists,
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Formula on Every Bottle

Flavor!
Cudahy's
REX BRAND
Extract of Beef

Put up in Jars, Bottles and Capsules. Sample Box of Capsules mailed for 4c.; full size box, 50c. Booklet "From the Ranch to the Table," containing many valuable recipes, mailed free.

Insist on Cudahy's "Rex Brand" and you are insured the finest quality of Extract of Beef.

The Cudahy Pharmaceutical Co.
South Omaha, Neb.

Religious Notices.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison F. Foster, D.D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

Lamps are good or not, according to whether their chimneys suit them or not. See the "Index to Chimneys" — free.

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Pearl glass, pearl top, tough glass.

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such as real estate loans, municipal bonds, school bonds, etc. We select these for large and small investors with the utmost care. They will yield 4½% to 6½%.

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Escorted Parties. BAPTIST PILGRIMAGE led by Rev. T. T. EATON, D. D., LL. D. Feb. 12th, S. S. "PULDA."

TO THE ORIENT, an ideal pilgrimage, absolutely first-class party, led by C. R. BLACK-ALL, M. D., D. D., Editor of Am. Bap. Pub. Soc. S. S. "Normannia," Feb. 19, 1896.

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WEEKLY REGISTER.

Calls.

BLANCHARD, Edward B., Thorndike, Mass., to Brookfield. Accepts.
 CADY, Geo. L., Benton Harbor, Mich., to Cadillac.
 CRAWFORD, Oliver C., Syracuse, N. Y., to Sterling, Kan. Accepts.
 DAVIES, C. H. (Meib.), to Newaygo, Mich. Accepts, and has begun work.
 DAVIES, Jno. B., Chenoa, Ill., to Elm St. Ch., Youngstown, O. Declines.
 FREEMAN, Sam. A., Naperville, Ill., to district secretaryship of National Children's Home Society, Rochester, N. Y. Accepts.
 FRITCH, Wilson S., to First Ch., Abington, Mass. Accepts, and has begun work.
 HAYS, Prof., to Villa Park Ch., Denver, Col. Accepts.
 HOUSTON, Albert S., Polk City, Io., accepts call to Indianapolis, Neb.
 HUNT, Eug. F., Ashburnham, Mass., to Conway.
 LEWIN, Jno. B., Andover Sem., to Erwin, S. D. Accepts.
 MEARS, David O., Euclid Ave. Ch. (Pres.), Cleveland, O., to Kirk St. Ch., Lowell, Mass.
 MILLER, Sam. A., to remain permanently in Eldon, Io.
 MOSES, Albert G., to permanent pastorate in Byron, Ill. Accepts.
 PFEIFFER, Geo. M., Oeldine, Kan., to Diamond Springs and Six Mile. Accepts.
 PRIOR, Isaac R., Bryant, S. D., to Columbia. Accepts.
 SEIBERT, J. Addison, Lake Odessa, Mich., to joint pastorate of Steel Plant Chapel, S. Lorain and Sheffield, O. Accepts.
 SHEARER, Herman A., formerly of Kalkaska, Mich., to Hobart and Ross, Ind. Accepts.
 SMEDLEY, Wallace, to Academy Ave. Ch., Providence, R. I. Accepts, and has begun work.
 SMITH, Jas. R., to First Ch., Ill., to Pilgrim Ch., W. Superior, Wis. Accepts, to begin Oct. 1.
 STONE, Rev. Mr. (Pres.), Centralia, Ill., to Auburn Park, Chicago.
 TENNEY, Wm. L., Olivet Coll. Ch., Mich., accepts call to North Adams, Mass.
 TRAVERS, Robt. M., formerly of Milford, Neb., to Alma, Tull. Hervey V., Sandwich, Ill., to Naperville.
 UPTON, Aug. G., Denver, Col., to principalship of Welser Acad., Idaho. Accepts.
 WOODROW, Sam. H., Westerly, R. I., to First Ch., Lynn, Mass.

Ordinations and Installations.

ALLER, Nathan S., o. Bridgewater, N. Y., Sept. 19. Sermon, Rev. M. E. Dunham; other parts, Rev. Messrs. W. F. Arms, E. H. Bart, O. W. Roberts, Mr. H. M. Dixon.
 BALLOU, Henry L., o. and i., Chester, Vt., Sept. 17. Sermon, Dr. G. W. Phillips; other parts, Rev. Messrs. G. F. Chapin, Thomas Bickford, J. E. Fullerton.
 UNGER, Sam. L., o. Wilcox, Neb., Sept. 11. Sermon, Rev. V. P. Clark; other parts, Rev. Messrs. W. A. Davies, H. D. Platt, J. D. Stewart, G. W. Mitchell, Harmon Bros., Mr. Stiffner.
 WATERS, Geo. F., o. and i., Glastonbury, Ct., Sept. 18. Parts, Rev. Messrs. S. G. W. Rankin, H. L. Slack, H. H. Kelsey, John Barnstow, S. A. Barrett.
 WEBB, Henry W., o. (as missionary to work under the A. M. A., in Tennessee) Bridgton, Me., Sept. 3. Sermon, Dr. J. G. Merrill; other parts, Rev. Messrs. C. S. Young, A. G. Fitz, W. B. Hogue, G. M. Woodwell.
 WOODSUM, Walter S., o. Barnstead, N. H., Sept. 11. Sermon, Rev. E. J. Alken; other parts, Rev. Messrs. C. C. Sampson, E. T. Hurd, R. F. True, J. C. Emerson.

Resignations.

CURRAN, Edward, Condon, Ore., to study in Pacific Sem.
 DOLE, Chas. J., Lorain, O., to take effect Jan. 1.
 DODGE, Austin, Shelburne, Mass.
 HALL, Jas., First Ch., Roslyn, L. I.
 HAYLEY, Jno. W., Turo, Mass.
 HILL, Chas. J., Second Ch., Stonington, Ct.
 KELLEY, Geo. W., S. Portland and Cape Elizabeth, Me.
 KLOSE, Wm. H., Monona, Io.

Churches Organized.

DRUMMOND ISLAND, Mich.
 E. STONEHAM, Me., rec. Sept. 17.

Miscellaneous.

MERRILL, Jno. L., Newbury, Vt., and his wife, at their thirty-fifth wedding anniversary, received a sum of money from their friends.
 THORPE, Willard H., Binghamton, N. Y., and his wife were given a largely attended reception recently by the congregation of their church.

We fully believe in the stereopticon, not only as an educational, but also as an evangelizing force. For hearty, enthusiastic, congregational singing it stands forth pre-eminent. We have sung from eight to ten popular hymns from the screen on a Sunday evening, interspersed with prayer and testimony, and have thus seen souls won to Christ without the aid of any sermon. . . . We don't worship the instrument; it is but a thing of brass and glass and magic if you will. But it speaks. He that hath eyes to see let him hear in that way what the stereopticon says.—*The Open Church.*

All settled pastors in the United States can secure complete outfits from Messrs. Riley Brothers, 16 Beekman Street, New York, or their agents, on installment plan, and hire slides of every description.

Church Equipment.

THE CINCINNATI BELL FOUNDRY
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SOLE MAKERS OF THE BIRMINGHAM BELLS
 FOR CHURCH, SCHOOL, FIRE ALARMS
 Catalogue with 2500 testimonials. Prices and terms free.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES
PUREST BELL METAL (COFFER AND TIN)
 Send for Price and Catalogue.
 McHANE BELL FOUNDRY, 144 N. 7TH ST., CINCINNATI, OHIO.

Buckeye Bell Foundry
 E. W. Vanduzen Co., Cincinnati, Ohio.
 Best Pure Copper Church Bells & Chimes.
 Highest Award at World's Fair. Gold Medal.
 Mid-winter Exp'n. Price, terms, etc., supplied free.

BELLS

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Your Choice of Premiums. "Chautauqua" Desk

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Number in use exceeds any other one article of furniture. Has gladdened half a million hearts. Solid Oak throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 inches deep. Drop leaf closes and locks. A brass rod for curtain.

"CHAUTAUQUA" RECLINING CHAIR



It can be adjusted to any position, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish, with beautifully grained three-ply veneer back. The seat, head and foot rests are upholstered with silk plush in crimson, old red, tobacco brown, old gold, blue or olive, as desired. It is very strong and perfectly simple in construction. It is fully guaranteed.

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Heats a large room in coldest weather, will quickly boil a kettle or fry a steak. Very large Central Draft, Round Wick, Brass Burner, heavy embossed Brass Oil Fountain, richly nickel-plated. Holds one gallon, which burns 12 hours. Handsome Kueska Iron Drum. Removable Top. Unites every good quality approved to date.

Our soaps are sold entirely on their merits with a guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

OUR GREAT COMBINATION BOX.

100 BARS "SWEET HOME" SOAP . . . \$5.00	1-4 DOZ. LARKIN'S TAR SOAP45
Enough to last an average family one full year. For all laundry and household purposes it has no superior.	Infallible Preventive of dandruff. Unequaled for washing ladies' hair.
10 BARS WHITE WOOLEN SOAP70	1-4 DOZ. SULPHUR SOAP45
A perfect soap for flannels.	1 BOTTLE, 1 OZ., MODJESKA PERFUME . .30
9 PKGS. BORAXINE SOAP POWDER (full lbs.) .90	Delicate, refined, popular, lasting.
A unequalled laundry luxury.	1 JAR MODJESKA COLD CREAM . . .25
1-4 DOZ. MODJESKA COMPLEXION SOAP . .60	Soothing. Cures chapped skin.
Exquisite for ladies and children.	1 BOTTLE MODJESKA TOOTH POWDER .25
A matchless beautifier.	Preserves the teeth, hardens the gums, sweetens the breath.
1-4 DOZ. OLD ENGLISH CASTILE SOAP . .30	1 PACKET SPANISH ROSE SACHET . . .20
1-4 DOZ. CREME OATMEAL TOILET SOAP . .25	1 STICK NAPOLEON SHAVING SOAP . .10
1-4 DOZ. ELITE GLYCERINE TOILET SOAP . .25	THE CONTENTS, BOUGHT AT RETAIL, COST \$10.00
All for \$10.00. (You get the Premium you select Gratis.)	PREMIUM WORTH AT RETAIL . . . \$10.00
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 Send 5c. stamp for new 100-page catalogue.

DENOMINATIONAL DUTY.

Considered as "a vestibule meeting," as one of the chief speakers, Dr. Virgin, called it, the coming together of the Boston Congregational Club last Monday evening carried with it the promise of a successful season. The tables were well filled for a warm night, and the theme as it was presented evidently interested the brethren.

After the usual reports and a hearty greeting from President Boynton, who, rejoicing in the history of our denomination, felt that great opportunities were confronting us, Dr. Virgin, introduced as "a Boston boy loaned to New York," first justified himself for not being at his ministerial post, trying, like his brethren, to counteract in his people the inertia of the long vacation. Then, after showing the function of such social organizations as Congregational Clubs and putting in a warning against too much denominational boasting, he proceeded to invert his subject, and told first what is not denominational duty. We are not to make every Christian body a Congregational church nor are we to accept plans of unity that will emasculate our polity. We are neither to perpetuate theological controversy nor to preserve a dead uniformity. Finally, we are not to aim simply at sustaining elegant churches in delightful quarters of our cities.

Dr. Virgin's enumeration of specific denominational duties included the obligations to fear God and keep his commandments, to absorb every good thing from every denomination, to foster high scholarship and warn a creditable ministerial standard to preach the old, sweet gospel and to maintain the Puritan spirit.

Dr. Dunning dwelt mainly upon the practical aspects of the subject, urging the necessity of knowing our business as a denomination, and then of assuming it both locally and throughout the world. In justice to the foundations already laid and to the men and women at the front with whom we have entered into partnership, we ought to trust one another and act together. A good deal of denominational enthusiasm, said he, is simply blowing off steam that never becomes effective. What is wanted is to conduct that steam through pipes and thus make it productive.

One of the short speeches that followed was that of Hon. Charles Carleton Coffin, who pictured vividly the opportunity for a new Congregational church at Brookline and urged immediate action in that direction. He presented a resolution favoring such a new organization, and this was unanimously and enthusiastically adopted. Other speakers were Thomas Weston, Jr., Dr. W. E. Barton and Dr. H. J. Patrick.

I get from the Psalms all that I do.—Millet.

SIFTINGS FROM THE NEW HAMPSHIRE STATE MEETING.

The association's delegate to investigate the condition of affairs at Andover rejoiced the brethren with the report that he saw "no ghost of heresy" there.

As was hoped, the sessions were filled with more than ordinary devotion due, perhaps, to frequent prayers at every meeting and especially to the custom of postponing all business affairs until after the sermon and communion of the first day.

Success has attended several attempts in different churches to improve the midweek meetings by the organization among the older church members of Senior C. E. Societies with rules not materially different from those of the young people's societies.

New Hampshire is not backward in its missionary zeal. Said a speaker at the convention last week: "A man who believes in either domestic, home or foreign missions believes in all of them." A new field for home missions was also suggested by the remark: "The public schools are neglecting the souls of the children. To every school child the gospel should be preached."

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Twenty-Five Year
Guarantee in each box of
Sterling Silver Inlaid
SPOONS AND FORKS.



Patented.

Silver inlaid in the back of the bowl and handle, then plated entire. There is nothing similar or "just as good" as Inlaid with silver.

Each article stamped on the back.

E. STERLING INLAID E.

Some new and artistic patterns are made in Inlaid quality—Some attractive fancy pieces in silver plate.

Sold by all jewelers. Made only by
The Holmes & Edwards Silver Co.,
BRIDGEPORT, CONN.

Salesrooms, 2 Maiden Lane (second door from Broadway), N.Y. A complete line of Solid Silver, Novelties and plate to be seen.

INDIVIDUAL COMMUNION CUP.

Churches considering the matter of adopting the above cup will find it greatly to their advantage to confer with **Rev. Charles Scott** of Reading, Mass.

October Weddings.

By the "Storm King" from Antwerp, the "Cambroman" and the "Victorian" from Liverpool, we have landed handsome designs of porcelain LOVING CUPS from Doultons and the Worcester Royal Pottery.

Rich Coalport and Dresden China LAMPS, as well as an extensive line of American Lamps.

Also LOVING CUPS, Vases, Flagons and Claret Cup Sets of the rich Carlsbad color and gold glass.

Visitors will find in the Crystal Glass exhibit the "Diamond finish" specimens, which are not equaled in brilliancy and rich cutting.

In the inner Art Pottery Room (3d floor) will be seen a handsome exhibit of genuine Japanese Cloisonné, selected by one of our firm the present season at the source of supply. The exhibit of old blue Delft Plaques is also larger than usual.

—The Dinner Set department, the Glass department, the

—Art Pottery Rooms and the Lamp department, and the main floor exhibit, were never more complete.

Never was our stock larger, more valuable and comprehensive than now, the display of Wedding Gift pieces is extensive, ranging from \$3 to \$50 each, and in the Whist Prizes from 50 cts. to \$3 each.

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SCOTCH AXMINSTERS, ENGLISH WILTONS AND BRUSSELS,
AMERICAN WILTONS AND BRUSSELS.

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SUIT OR
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We'll make to your measure a Frock or Sack Suit or overcoat of **ALL WOOL GOODS**, equal to any 1 Horse \$18.00 garment for \$10.00. Other suits, overcoats and trousers just as cheap. We save 50 per cent by buying big lots of woolsens direct from the mills—that accounts for it. All goods sent C. O. D. with privilege of examination and try on before paying express agent. **We pay Express Charges.** Send for samples of cloth and full particulars, free.

LOUIS I. VEHON, Tailor, 155 W. Jackson St. Chicago.

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\$25 gold for first, \$10 gold for second. For full particulars, subject, dates, conditions, write **THE BOSTON HOME TREATMENT FOR ALCOHOLISM**, Room 11B Hotel Pelham, Boston, Mass. W. E. GOULD, Mgr.

OBITUARIES.

REV. HARVEY DENNISON KITCHEL, D. D.

Dr. Kitchel died of heart failure Sept. 11, 1895, in the chapel of the Sanatorium at Danville, N. Y., while speaking in a social religious meeting. He was born Feb. 3, 1812, at Whitehall, N. Y., where his father, Jonathan Kitchel, was minister, passed his boyhood at Bolton on Lake George, graduated from Middlebury College in 1835 and from the Yale Divinity School in 1837, was pastor of the Congregational church in Plymouth Hollow, now Thomaston, Ct., from 1837 till in 1848 he went to the Congregational church in Detroit, Mich. It was his privilege there to be largely instrumental in securing for Congregationalism its natural development throughout the State of Michigan. He was prominent also in founding the Congregational Theological Seminary at Chicago and was elected to a professorship in its faculty, but remained at Detroit till 1864, when for two years he was pastor of the Plymouth Congregational Church in Chicago. In 1866 Dr. Kitchel was elected to the presidency of Middlebury College and held that position until 1873, when he resigned. Throat trouble prevented his resuming the ministry. He was early active in the movement for the abolition of slavery and he was for many years a corporate member of the American Board of Foreign Missions.

In the last six years of his life Dr. Kitchel made his home much of the time in the Sanatorium at Danville, where his gentle dignity and active Christian sympathy greatly endeared him to many. Speaking in the union prayer meeting at the close of morning prayers on Wednesday, Sept. 11, his last words were, "I leave to the woman who touched the hem of Christ's garment, 'and new life pulses through her veins.'" Just then a pallor came over his face. "Excuse me," he said, sat down and in a moment peacefully passed to the life beyond. After loving ministrations by friends in Danville, his six sons, acting as bearers, attended the remains to Detroit, Mich., where Rev. Dr. Davis conducted the funeral services in the First Congregational Church and he was laid to rest beside his first wife in Elmwood Cemetery. His companion for twenty-nine years survives him, sorely bereft in her advanced age. "Let me die the death of the righteous and let my last end be like his." C. L. K.

MRS. JENNIE B. FAIRBANKS.

On Sept. 4 Mrs. Jennie (Bailey) Fairbanks, wife of William H. Fairbanks and only daughter of Charles M. Bailey, deceased, passed out of her home in Clinton, Mass., to her home in the skies.

She was born in Sterling, Mass., in 1840. As she entered her "teens" she was "born again," and united with the Congregational church in her fifteenth year. Her piety was characterized by active devotion to her Lord, and a self-sacrificing thoughtfulness for all who came within reach of her influence. Gifted with a rich, musical voice, she put into song the gospel that beautified her life. The church choir of her native town felt the inspiration of her leadership.

The power of her religious personality permeated all departments of the Congregational church in Clinton, where she lived so many years. She was an efficient officer in the Ladies' Benevolent Society, in the Woman's Auxiliary of the Y. M. C. A., and in the Woman's Temperance Union.

But her home was the throne of her influence. The sojourners in her home bore witness to that. Her Sunday school class enjoyed her loving welcome to her home. Her husband, her daughter and son, who survive her, rise up and call her blessed. Her parting words to them, uttered in the calm triumph of a Christian in the presence of death, were in tune with the halo of heaven. They will linger long as a benediction to her bereaved family and a perpetual memorial of the profession she adorned.

The profusion of floral tributes that decorated her casket on the day of her funeral were fitting emblems of the fragrance of her influence. She rests from her labors and her works do follow her.

MRS. ENOCH E. BLAKE.

The decease at Hyde Park on Sept. 11 of Emma E. Blake, wife of Enoch E. Blake, removes from us a choice spirit. One of the early members of the Congregational church, of which her husband was for seventeen years an honored deacon, her interest in its prosperity was deep and abiding. Of a retiring nature, she was most appreciated by those who knew her best. Her friendships were strong and lasting. She lived largely in the realm of affection, given and received. Twenty years ago an only child, little Blanche, suddenly exchanged a beautiful home on earth for a home above. Since then the mother's thoughts have been pre-eminently in heaven. Many times a sufferer, her spirit has been uncomplaining. She learned to walk by faith. In death she was triumphant. Many mourn her loss, but rejoice in the blessed reunion of the skies. D.

GEN. O. O. HOWARD.—During the coming fall and winter, Gen. O. O. Howard will lecture on the Civil War. Address Cyrus Kehr, 1101 Chamber of Commerce, Chicago. Engagements should be made early.

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Back, John,



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SKIRT BINDING "

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barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

Any shade of color is readily obtained by using the National Lead Co.'s Pure White Lead tinting colors. One pound of color tints a 25-pound keg of Pure White Lead. Send for color-card and pamphlet—free.

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How to Fry with Cottolene



Fry everything from potato chips to doughnuts in Cottolene. Put Cottolene in a cold pan—heat it slowly until it will delicately brown a bit of bread in half a minute. Then put in your food. It will pay you to try Cottolene just this way—see how delicious and wholesome it makes the food.

Get the genuine, sold everywhere in one, three, and five pound tins, with trade-mark—*"Cottolene" and steer's head in cotton-plant wreath—on every tin.*

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MAKE HOUSEKEEPING
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DECORATIONS G.D. MEMORIALS

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USE "DURKEE'S
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SOUTHERN ELOQUENCE.

American audiences have seldom listened to more eloquent oratory than that which fell from the lips of Judge (formerly Congressman) Emory Speer and from Principal Booker T. Washington of Tuskegee at the opening of the Atlanta Exposition last week. We make liberal extracts from both addresses herewith:

EMORY SPEER'S SPEECH.

After emphasizing the significance of the occasion and showing how the Anglo-Saxon stock has ever predominated in this country, the judge then handled the delicate

Race Question.

I here declare that the so-called "race question" does not exist. There are millions of colored people who live and who will live among many more millions of white people. Why shall any one forge a race issue? Honest and decent men will accord to the Negro that just measure of favor as a member of society the laws afford him and which his conduct deserves, and the long processes of time will determine whether his presence is a benefit or an injury to himself and to the land to which he is now as warmly attached as his white neighbors. No process of reasoning, no fertility of conjecture will afford any other solution of the so called question. Why agitate then? Its unnecessary discussion has withheld from the resources of these States the fructifying hand of the industrious white men, whether farmer or artisan, who, earning a bare support elsewhere, could, in this genial clime, win an abundance of which he never dreamed. It is, moreover, more cruel to the Negro than it is detrimental to the white men, for the prejudice it awakens causes the idle, ignorant and lawless to become the suspicious enemies of the Negro. It is indeed a source of alarm to those industrious and respectable Negroes whose intelligent labor and self denying habits have supported their families, educated their children and added millions annually to the taxable value of these States. There is one thing since his emancipation the South has ever guaranteed to the Negro—that is, no matter what his trade or occupation, the privilege of earning his living. It is a common spectacle upon structures of every character to behold numbers of white and Negro mechanics working side by side.

The Resources of the South.

The truth is, after making due allowance for our disadvantages, the world should awaken to the fact that no other land lighted by the sun in its diurnal progress around the world affords such attractions as a home for men with lives before them as do these Southern States of the Union. It is demonstrable beyond question. Here the observant traveler will see on one farm the luxuriant beauty of our royal staple, the dark, rich green of the Indian corn, the golden glory of the ripening grain of every kind, the sweet yams, Irish potatoes, peas, hay, ground peas, sorghum, watermelons, apples, pears, figs, pomegranates, grapes, plums and other crops and fruits all grown in perfection in the same soil. . . . At this moment the rivers of Georgia flow idly over admirable locations for water powers which would turn the spindles of the world. The mountains of north and the swamps of south Georgia are luxuriant with a great variety of rare and beautiful hard wood. The Georgia pine is famous throughout the world. There is scarcely a farm in the State which has not a copious water supply, even for the hottest season of the year.

A Law-abiding People.

Moreover, the people of Georgia respect and enforce the laws. I have had the opportunity to know the truth. I say with absolute sincerity, what I have repeatedly asserted elsewhere, that I never knew a failure of justice in a government case, or in a suit by or against a non resident, because of the failure of duty on the part of the jury. The jurors, composed as they are from the best class of Southern manhood, have invariably done their duty, regardless of every consideration save the evidence

and the law. Of course, there have been seasons of great political excitement when even good men lose the tolerance and equipoise which characterizes the majority of our people, but in this respect there has been great improvement. When in the annals of time was there ever heretofore presented the spectacle we daily see where men who but a few years ago exerted their energy of mind and body to disrupt and destroy the Government, who were defeated, and not only find their effort condoned and themselves restored to all the rights of citizenship, but actually for nearly a quarter of a century are intrusted with the duties of governing? Representatives and senators, members of the cabinet, justices of the supreme court, judges of the circuit and district courts—in fact, offices of every class of trust and responsibility connected with the Government have been confidently and wisely intrusted by the nation to Southern men who were Confederate soldiers. If there is any parallel in the history of the world for this trustful magnanimity it has wholly escaped my attention.

Here Religion Has Its Home.

Surprising as the statement may seem to the uninformed, the people of the South are distinctively a religious people. They are a temperate people and are friends of temperance. They remember the Sabbath day to keep it holy, and in the enforcement of

Continued on page 462.



Painful

Spectacles the women who try to wash without *Pearline*. It's hard to look at, but it's harder yet to do it. Washing with *Pearline* is easy—easy for weak backs, easy on delicate fabrics. *It does away with the Rub, Rub, Rub.* There is nothing as convenient—nothing so effective. Washing with *Pearline* is safe; millions know it, and can tell the millions who want to know.

Beware

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE. *Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. 276 TIMES ONE E. N. V.

For general home use there is no soap half so satisfactory as

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TRADE MARK

the *perfect* soap—a soap twice as good as many soaps sold for twice the price. 5c. a cake everywhere.

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Examine the patent OVEN THERMOMETER,
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GREATEST IMPROVEMENT of modern times.

No one can afford to keep house
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Boston. New York. Chicago.



Says Miss
Parlor
of the
American
Cooking
School.

THOUGHTLESS FOLKS
HAVE THE HARDEST
WORK, BUT QUICK-
WITTED PEOPLE USE

SAPOLIO

Continued from page 461.

the law they make it exceedingly uncomfortable to persons who have not its fear in their eyes. The students of the late war will recall how many battles take their names from the churches of a pious rural people—Shiloh, Bethel, New Hope, Ezra and a multitude of others. No man will long hold a representative station in the politics of this State if he is either immoral or intemperate or lawless. . . . So, too, with keeping open a tippling house on the Sabbath—that true American, Theodore Roosevelt, may well study Georgia methods. So with pursuing one's ordinary avocation or running freight trains on the Sabbath day. The church people are resolute friends of law and order.

The Overruling Providence.

If we [Southerners] had succeeded and destroyed the Union, what then? Two powerful Anglo-Saxon nations, with all the hatred and resentment resulting from separation after internecine strife, could not have confronted each other across an imaginary line without frequent wars and the most exhausting preparation for them. The resources of the people would have been consumed by the expense of a strong military government. Modern forts must have bristled on every coign of vantage on the border, modern ironclads and batteries of incalculable cost must have guarded our harbors and our coasts. Steeped with suspicion and rankling with revenge the great American people, divided into hostile sections like France and Germany, would have waited for the signal to "loose the dogs of war." No other condition would have been possible to the proud and resolute people of America. The blood-stained annals of our race prove this to be true. Militarism here as on the continent of Europe would have for years withdrawn the able-bodied population from the pursuits of industry and the charms of home, and our young manhood, instead of pursuing productive occupations, would have wasted the best years of their lives in military servitude. The sergeant and corporal would have been substituted for the professor and the preacher. Destructive taxation would have reduced the people of this land of comfort and freedom to the level of the pauperism of Europe. O, my countrymen, we should be grateful to God that he spared us the calamities I feebly picture.

BOOKER T. WASHINGTON'S SPEECH.

Of this address the correspondent of the New York *Tribune* writes: "Before he ended he had fairly taken the house off its feet." After expressing gratitude to the managers of the exposition for their recognition in it of the Negro, Mr. Washington spoke of

The Negro Coming to Self-knowledge.

Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of the bottom, that a seat in Congress or the State legislature was more sought than real estate or industrial skill, that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen the signal, "Water, water, we die of thirst!" The answer from the friendly vessel at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water, send us water," ran up from the distressed vessel, and was answered, "Cast down your bucket where you are." The captain of the distressed vessel, at last heeding the injunction, cast down his bucket and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the Southern white man who is their next-door neighbor, I would say, cast down your bucket where you are, cast it down in making friends in every manly way of the

Continued on page 463.

BISMARCK.

Germany's Great Leader Speaks A Startling Truth.

And Gives a Lesson We Will Do Well to Heed.

He Says, "Blood and Iron Rule the World."

Just What This May Mean to Every One of Us.

Such Startling Words Bring the Truth Home To Us.

When Prince Bismarck, Germany's great leader, said, "The world is not ruled by parliaments and political meetings, but by blood and iron," he uttered a truth, the extent of which few comprehend. The world is ruled by race—race is ruled by blood—pure blood. All genius and all talent, in war and in peace, are dependent on the conditions of the blood. It is the main spring of individual force and power. It vitalizes or enervates the physical and mental strength. We speak of blooded stock in the animal kingdom; it will apply with equal force to the human race.

When Greece was full of vital energy, when she cultivated her physical health, she became mistress of the world, and her great Alexander wept for other worlds to conquer; but when she became effeminate a horde of barbarians overran and destroyed her, leaving behind them a path of mournful ruins. In tainted blood, impure and weak, was written that nation's sad epitaph. So queenly Rome and many another nation has suffered in the loss of physical prowess and been destroyed or hurt. We need, both as a nation and as individuals, to take this important lesson to ourselves. Be well and keep so; mend up the waste places; strengthen the nerves and purify the blood. Then, long life is assured; good work in the world will come, and you will know the blessings of sound body and happy mind. Nothing has yet been discovered to accomplish this like Dr. Greene's Nervura blood and nerve remedy.

The great Bismarck did no more for Germany in discovering her elements of unity and enforcing them than has this distinguished specialist done for mankind in discovering his wonderful remedy for all blood ailments and nerve weakness, giving health and strength and happiness to all who will take it and be cured of their suffering. Do not fail to improve this fortunate opportunity. Take Dr. Greene's Nervura blood and nerve remedy and you can be well and strong, strong to conquer what end you undertake in life.

Mr. F. A. Arnold, of Woodsville, N. H., says: "Three months ago I was in a very debilitated state. My stomach refused to act, and after eating I suffered pain from indigestion. My blood was in a very low state, and I was in no condition to work. I did keep around, but suffered continually. My kidneys bothered me considerably, and I had continual pain in the small of my back.

"I was considerably discouraged about my condition, and feared that I should be obliged to give up work. I heard of Dr. Greene's Nervura blood and nerve remedy and its wonderful results upon others, and I determined to try it.

"I had no faith in the virtues of the remedy when I began its use, but now I am rejoiced to say that I cannot help having faith, for it

completely cured me, and I work with comfort every day.

"My business is railroading, which I could not now do if it had not been for Dr. Greene's Nervura blood and nerve remedy and I gladly recommend it to all."

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case, freely and without charge. This is a guarantee that his remedy will cure, possessed by no other medicine in the world.

Durable—Easily Applied.
This roofing is manufactured from natural Trinidad asphalt materials, and will not dry up and become brittle under exposure to the weather as coal-tar roofings do. **Send for free sample of roof 12 years old, with circular and price list to WARREN'S NATURAL ASPHALT READY ROOFING & MFG. CO., 78 Fulton Street, New York, U. S. A.**

WASHINGTON RED CEDAR TANKS and CISTERNS.
Whit, Pine, Cypress, Cal. Redwood.
16 Murray St., New York.
22 S. Market St., Boston.
24 Vine St., Philadelphia, Pa. **WILLIAMS MFG. CO. Kalamazoo, Mich.**

Larrabee's Rheumatic Liniment
is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.
WINKELMANN & BROWN DRUG CO., Baltimore, Md., U. S. A.

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, Late Major U. S. Vol. 4. A. A. Gen., Buffalo, N. Y.

CATARRH
ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.
A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.
ELY BROTHERS, 36 Warren Street, New York.

THE GENUINE DR. BLAUD'S IRON PILLS
have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for
Poorness of the Blood and Constitutional Weakness.
Imported by **E. Fougere & Co., N. Y.**
To avoid imitations **BLAUD** is stamped on each pill.

DOES YOUR HAIR FALL OUT?
Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for 10 years. If interested, send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville (Cape Cod), Mass.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 462.

people of all races by whom we are surrounded. Cast it down in agriculture, in mechanics, in commerce, in domestic service, and in the professions. And in this connection it is well to bear in mind that whatever other sins the South may be called upon to bear, when it comes to business pure and simple, it is in the South that the negro is given a man's chance in the commercial world, and in nothing is this exposition more eloquent than in emphasizing this chance. Our greatest danger is, that in the great leap from slavery to freedom, we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life, shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem.

The Negro Still To Be Trusted.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the South, were I permitted, I would repeat what I say to my own race: "Cast down your bucket where you are." Cast it down among 8,000,000 Negroes whose habits you know, whose loyalty and love you have tested in days when to have proved treacherous meant ruin of your firesides. Cast down your bucket among these people who have, without strikes and labor wars, tilled your fields, cleared your forests, builded your railroads and cities, and brought forth treasures from the bowels of the earth and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields and run your factories. While doing this you can be sure in the future, as you have been in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding and unresentful people that the world has seen. As we have proved our loyalty to you in the past in nursing your children, watching by the sickbeds of your mothers and fathers, and often following them with tear dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the South you shall have, at all times, the patient, sympathetic help of my race; only let this be constantly in mind—that, while from representations in these buildings of the product of field, of forest, of mine, of factory, letters and art, much good will come, yet far above and beyond material benefits will be that higher good that, let us pray God, will come in a blotting out of sectional differences and racial animosities and suspicions and in a determination, in even the remotest corner, to administer absolute justice in a willing obedience among all classes to the mandates of law and a spirit that will tolerate nothing but the highest equity in the enforcement of law. This, this, coupled with our material prosperity, will bring into our beloved South a new heaven and a new earth.

Take care that your mind does not become too fastidious and refined. It is not a blessing but a hindrance in the work of life.—Robertson.

THE GENERAL HOWARD ROLL OF HONOR.

FOR PAYING THE HOME MISSIONARY SOCIETY'S DEBT.

Previously reported, 177.

Rev. James F. Brodie, Salem, Mass.
A. Friend, Clinton Ave. Church, Brooklyn, N. Y.
O. E. Green, Chicago, Ill.
Estate of J. M. Stone, North Andover, Mass.
Rev. Thomas Uzzell, Denver, Col.
Grace Church, South Framingham, Mass.
A. Friend, Groton, Mass.
Mr. Elbridge Torrey, Boston, Mass.
D. M. Mitchell, South Britain, Ct.
Miss Abby W. Turner, Randolph, Mass.
"Our Country," by Rev. E. B. Palmer, Boston, Mass.
A Lady Missionary in Turkey.
Mrs. Z. Crane, Dalton, Mass.
John Atwater, Wallingford, Ct.
Alice Byington, Stockbridge, Mass.
Mrs. R. W. Valentine, by Mrs. Celia W. Berry, New Gloucester, Me.
Misses Sarah E. and Ellen J. Harding, Ware, Mass.
Mrs. Helen Foster McLane, in memory of Alpine McLane, Boston Highlands.
First Congregational Church, New Milford, Ct.
A. Friend, State St. Church, Portland, Me.
H. D. R., Kensington, Ct.
Julia Hovey, Berlin, Ct.
Mrs. Elbridge Torrey, Boston, Mass.
North Congregational Church, St. Johnsbury, Vt.

Is Your Brain Tired?

Take Horsford's Acid Phosphate.

It supplies the needed food for the brain and nerves and makes exertion easy.

"A STITCH IN TIME SAVES NINE."—So a few doses of Adamson's Botanic Cough Balsam, taken when there is noticed the first symptoms of throat soreness or a cough, will save pain, illness, loss of time and even life itself. It cures in every instance. Sold everywhere.

THROUGH the beautiful Deerfield Valley and the famous Hoosac Tunnel with the Fitchburg Railroad popular excursion of Sept. 28 to North Adams. Tickets only \$2 for the round trip, good going on special train leaving Boston at 8:15 A. M., and returning leaving North Adams at 4:30 P. M.

THE crockery stores were never more interesting in the display of novelties than this season. The new shapes and reproductions of old shapes with the dainty decorations are interesting to connoisseurs in ceramics. The reduced cost, by reason of what Edward Atkinson terms the progressive reduction going on in all industries, is demonstrated in pottery-making, steam power having displaced hands, fuel saving kilns, the new methods of decorations, together with the reduction in tariff tax, having brought really fine china to the cost of the white ware of a few years ago.

Sick
Or Bilious
Headache
Cured by Taking

AYER'S

Cathartic Pills

Awarded
Medal and Diploma
At World's Fair.

Ask your Druggist for Ayer's Sarsaparilla.

Cuticura

FOR THE
HAIR
and
SKIN



A warm shampoo with Cuticura Soap, and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

Sold throughout the world. POTTER DRUG & CHEM. CO., Sole Proprietors, Boston, U. S. A.

CRAMPS

and COLIC are
quickly CURED
with Pain-Killer.

Cramps may assail you at any time, without warning. You are at a complete disadvantage—so sudden and violent is their attack—unless you are provided with a sure cure.

Pain-Killer

Is the surest cure, the quickest and the safest cure. It is sold everywhere at 25c. a bottle. See that you get the genuine—has "Perry Davis & Son" on bottle.

DENT'S CORN GUM

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

Try Dent's Toothache Gum

The
"Harris"
Method of
Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the Congregationalist, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price 100 copies, \$2.50; 25 copies, \$1.00.

For sale at the office of The Congregationalist, Boston.

The Wonderful Weber Tone is found ONLY in the Weber Pianos.

The Wonder of the WEBER Piano is its Tone.

The WONDER of the WEBER PIANO is its tone; that is because it is constructed from the musician's standpoint, and in this respect it is distinguished from any other instrument made.

Warerooms, Fifth Ave. and Sixteenth St., New York City.

The Health Food Co.

makes the BEST Flours, Cereals, Breads, and Biscuits in the world, and sends them to all nations.

At the head stands WHEATENA, the perfect Breakfast food.

THE MOST NOURISHING.
THE EASIEST DIGESTED.
THE MOST PALATABLE.
THE QUICKEST COOKED.

Wheatena

25c.

All Grocers Sell It.

FREE Pamphlets FREELY Mailed to all applicants.

Head Office,
61 Fifth Ave., New York
631 Broad Street,
Newark, N. J.

Western Office,
1601 Wabash Ave., Chicago

New England Office,
199 Tremont Street, Boston

Philadelphia Office,
632 Arch St., Philadelphia

FREE Pamphlets FREELY Mailed to all applicants.

All Grocers Sell It.

30c.

The Health Food Co.

Makes the PERFECT BREAKFAST BEVERAGE, KAFFEEBROD.

This BREAD COFFEE is nourishing, supporting, upbuilding. It is the long-sought breakfast and supper beverage for children, and for adults in whom tea or coffee cause nervousness.

SAMPLES FREE at all our offices, and sent by mail for postage.

What do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of *The Congregationist* should not be of the dilly-dally sort. The World's Fair souvenir spoons are just the thing. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.
Leonard Mfg. Co., Chicago.

Gentlemen: I received the spoons O. K. and am more than pleased with them. I am delighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount, \$6.00, for which you will please forward six sets of your World's Fair souvenir spoons and the cake offer as premium for same.

Yours truly,
(Signed) LILLIE V. CROFT, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case and sent prepaid for 99 cents. These spoons sold on the World's Fair grounds for \$9.00 a set.

money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige.
Mrs. DR. AUGUST HORN,
732 W. Mulberry St.

MERIDIAN, MISS., Aug. 6, 1895.

Gentlemen:—I send inclosed postoffice order for \$7.50, for which please send to my address one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address, Mrs. FRANK MEYER, 348 51st Ave.

TOM'S CREEK, P. O.,
McDOWELL CO., July 2, 1895.

Gentlemen:—The half dozen souvenir spoons came safely and I am pleased with them.

Respectfully,
JAS. HARVEY GREENLEAF.

FORT MORGAN, CO.,
July 3, 1895

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends, and all wanted them but all did not feel as though they could take them.

Yours truly,
REV. H. D. SECKNER.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D. Address order plainly.

LEONARD MFG. CO.,
152-153 Michigan Avenue, E. S., Chicago.



FOR ALL SIX.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.
I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find